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TRAVELS

OF

ALI BEY.

VOL. I.

Printed by A. Strahan,
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ADVERTISEMENT

OF

THE PUBLISHERS.

IN presenting to the world an English Translation of the Travels of Ali Bey, the Publishers think it right to pledge themselves to the Public that they are laying before it a genuine work. The name and pretensions assumed by Ali Bey may induce some to be inquisitive as to his personal reality. The London Publishers are therefore anxious that there should be no doubt or misconception on this subject; and they beg to assure the readers of the work, that they have become personally acquainted with this Traveller; that he was well known to several individuals in this country before he began his journey; that he came to London in the summer of 1814 to make arrangements for the publication of this translation; and that he is now living on the Continent much respected by the foreign literati.

The Publishers do not feel themselves at liberty either to oppose or to state the personal reasons which have induced the author to write and print his travels under the name of Ali Bey.

As these reasons are personal to the author and his family, it is not necessary to lay them before the Public; and indeed as he was always known abroad by the name of Ali Bey and by no other, there is no incongruity and very little impropriety in continuing it. But as the Publishers feel that the name may create impressions unfavourable to the belief of the genuineness both of the Author and of his work, they think it right, out of respect to that Public which it is their wish to please and their duty to satisfy, to state a few circumstances which they trust will remove all doubt of the reality both of Ali Bey and of his Travels.

It was in 1802 that he visited this country with a friend who was to have accompanied him to Africa. He was at that time introduced to Sir Joseph Banks, the late Dr. Maskelyne, Major Rennell, Mr. Mendoza, Sir William Blizard, Mr. Sharon Turner, and to the present Publishers, and others. He stated his object to be to visit Africa; to enter it in Morocco, and to penetrate into the interior as far as he should find it to be practicable. Ali Bey was indebted to Sir William Blizard for important surgical attentions. He was master of the Arabic language, and had carefully studied the mathematical and natural branches of science and knowledge.

In June 1803 he sailed from Spain to Morocco. We are enabled to authenticate this fact to our readers, by the permission we have received to copy two letters written to Mr. Sharon Turner, who had taken an interest in his expedition; one, from the author himself, dated at Algesiras; the other, from two gentlemen in the War Office at Madrid, who transmitted the letter of Ali Bey. The first was,

"Alxeciras, June 26, 1803.

Mon respectable Ami: Je vais m'embarquer pour Tanger; je prends congé de vous pour entrer dans mon champ de bataille; offrez mes respects à tous nos amis, et ne douttez point de l'attachment de votre tres aff. serv.

A. B.

J'ai laissé a Cadix mon aide C. avec mes effects, qui me suivront apres."

The other letter, which accompanied the preceding, was as follows:

"De Madrid, ce 18 Juillet 1803.

Nous avons l'honneur de vous remêttre, Mônsieur, en qualité d'amis et chargés des affaires du courageux voyageur, sa lettre ci-jointe; et d'aprés les bontés que vous avez eû pour lui pendant son sejour dans cette capitale, nous nous flattons que vous sauréz avec plaisir qu'il vient de faire heureusement et sous les meilleurs auspices, son premier pas dans sa périlleuse et intérésante entreprise.

Quand à nous, en qualité de ses amis, nous vous prions de vouloir bien agréer les temoignages de notre sincére estime et réconnoissance dont nous sommes penétrés pour tous les secours et lumieres qu'il a obtenu de vous. Dans le cas que vous vouliez bien répondre au voyageur ou lui communiquer des avis que vous jugiez lui être utiles, vous aurez la bonté de nous adresser vos lettres, mettant la premiere enveloppe: à Monsieur Amorós, Commis au Bureau de la Guerre; et la seconde ou celle de dessus: à

son Excellence le Secretaire d'Etat et du Département de la Guerre à Madrid.

Nous saissisons, Monsieur, avec empressement cette occasion de nous dire, avec les plus sinceres sentimens de respect, &c.

Vos trés humbles et trés dévoües serviteurs,

FRAN^co^ AMOROS. F. DE GILMAN.

P. S. A mesure que nous recevrons de nouvelles de notre ami Ali-Bek, nous ne manquerons pas à vous les faire savoir; nous flattant avec raison que si le succés couronne son expedition il en resultera des grands avantages aux sciences, et des lumieres qui nous manquent sur l'interieur de l'Afrique."

That Ali Bey was afterwards at Alexandria, we have the evidence of M. Chateaubriand, who met him there, and who thus notices the incident in his Itineraire de Paris à Jerusalem, Tome Troisieme, page 37.

" J'eus encore a Alexandrie une de ces petites jouissances d'amour propre dont les auteurs sont si jaloux, et qui m'avaient deja rendu si fier a Sparte. Un riche Turc, voyageur et astronome, nommé Ali Bei el Abbassi, ayant entendu prononcer mon nom, pretendit connaitre mes ouvrages. J'allai lui faire une visite avec le Consul. Aussitot qu'il m'aperçut il s'ecria : *Ah, mon cher Atala, et ma chere Rene!* Ali Bei me parut digne, dans ce moment, de descendre du grand Saladin. Je suis meme encore un peu persuadé que c'est le Turc le plus savant et le plus poli qui soit au monde,

quoiqu'il ne connoisse pas bien le genre des noms en francais, mais *non ego paucis offendar maculis.*"

The principal date of his travels may be briefly noticed from the present publication. He continued in Morocco from June 1803 to October 1805, when he embarked at Larisch for Tripoly. In January 1806, he sailed for Cyprus, where he stayed two months. He arrived at Alexandria in May in that year. In October he went to Cairo. In December to Suez, and from that place sailed to Jeddo. He proceeded on the Mahomedan Pilgrimage to Mecca, where he arrived in January 1807. He returned to Cairo in June of that year; went with the caravan to Jerusalem in July, and from thence to Acre, Mount Carmel, Nazareth, the Sea of Gallilee, the River Jordan, Damascus, and Aleppo. At the end of October 1807, he visited Constantinople.

In the autumn of 1813 he was at Paris, and at the sittings of the National Institute, on the 15th and 20th November 1813, he read to its scientific and also to its historical classes, a memorial on his travels, which excited great interest.

That he has been accredited at Paris, will satisfactorily appear by the following letter of the celebrated Humboldt to Mrs. Helen Maria Williams; who was requested by the publisher to revise and complete the present translation.

" J'ose recommander à mon excellente amie Mademoiselle Williams le fameux voyageur, qui sous le nom d'Ali Bey été à la Mecque. Il fait faire à Paris meme une traduction de son itineraire qui est extremement curieux. Mr. Longman doit imprimer cette

traduction, mais il desire que vous ayez la grace de jeter les yeux sur ce qui est fait pour juger d'apres vottre proffonde connaissance de la Literature Anglaise, si la traduction pourrá etre publiée à Londres sauf quelques corrections. Vous ne m'en voudrez pas, mon excellente amie, de ma priere indiscrete. A. B. est aussi distinguè par ses connaissances que par son courage.

Ce Mardi. Signé HUMBOLDT."

The publishers will end the authentication of the reality of Ali Bey with the letter which they have received from a distinguished member of the Institute, M. De L'Isle de Sales.

" Messieurs Longman et Comp^e. Paris, 17 Novembre 1811.

Ma correspondance avec un Pair d'Angleterre, qui m'honore depuis plusieurs annees de son amitiè m'annonce que vous etes sur le point de publier les Voyages d'Ali Bey, qui, j'ose le dire, sont attendus avec empressement, de tous ceux a qui la science et le gout, dans les rechérches Orientales et Musùlmanes, sont chers encore: c'est un vrai service que vous rendrès a la Rèpublique entiere des Lettres, que la Rèvolution Française a ètè sur le point d'anèantir.

Personne ne le connait mieux que moy. Ses connaissances gèographiques et astronomiques avouèes par des sçavants du plus grand poids, tels que les Delambre et les Mechain, et dont les recueils scientifiques, tels que la *Connaissance des Tems* font d'utiles mentions, sont au dessus de mes èloges.

J'ai entendu moi-meme dans le corps Acadèmique dont je suis membre, les Mèmoires pleins d'intèret, dont on nous a fait la lecture :

j'ai distinguè surtout la description du temple de la Mecque, et celle du magnifique èdifice religieux, èrigé dans Jèrusalem, sur les ruines du Temple de Salomon. Il regne dans ces Memoires un intèret majeur, que son genie seul pouvait imprimer a tout ce qui sort de sa plume.

Recevès Messieurs l'assurance de ma consideràtion distinguèe.

DE L'ISLE DE SALES,
Membre de l'Institut Royal de France,
Academie des Belles Lettres.

à Paris, Rue de Sèyres,
Hotel de Lorges, No. 95."

The Publishers will not presume to anticipate the judgment of the public on the merits of the travels themselves. They will be found to possess one peculiarity that increases their interest. The author travelled as a complete Mahometan, and was every where received and treated as such. By this means he was enabled to identify himself with the habits and feelings of the countries he visited, and from this circumstance his narrative will be found to give one of the most faithful and lively pictures of the Mussulman manners, state of society and ideas, that has been hitherto laid before the public.

In his visit to the isle of Cyprus he surveyed some curious remains of antiquity that have been usually overlooked. Having been admitted in his character of a Mahometan prince to sweep the interior of the Caaba at Mecca, the most sacred office that a Mussulman can perform, and to visit it repeatedly, he has given, from personal inspection a more minute and exact account of the temple of Mecca than other travellers could lay before the public. His notice of the

venerated mountain beyond Mecca, the last and principal object of the pilgrimage to that city, and his description of the interior of the Temple of Jerusalem, which no Christian is permitted to enter; will be found to contain much new information. But the Publishers are desirous to abstain from any panegyric of a work, of which, however curious in their estimation, an enlightened public will be desirous to form its own impartial judgment. To that judgment they commit it, having been principally anxious by these remarks to prevent the title under which the author travelled from operating to the prejudice of his narrative.

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Explanation of the Map of the Kingdom of Morocco, constructed by Ali Bey El Abassi *from his own Observations and Researches.*

[*To follow the Contents of Vol. I.*]

Geographical Positions determined by the Astronomical Observations of Ali Bey.

	North Latitude.			Longitude West of the Observatory at Greenwich.		
	°	′	″	°	′	″
Tangier	35	47	54	5	53	45
Laraisch	35	13	15	6	1	30
Alcassar	35	1	10	5	49	30
Wazen	34	42	29		—	
Ouschda	34	40	54	1	47	45
Teza	34	9	32	3	40	0
FEZ	34	6	3	4	58	15
Rabat	34	4	27	6	37	15
Mequinez	33	58	30	5	30	0
Darbeida	33	37	40	7	29	45
Azamor	33	18	46	8	4	0
MOROCCO	31	37	31	7	35	30
Souera or Mogador	31	32	40	9	35	30

Routes of Ali Bey.
× Halts of the Caravans.
^ Douars of Tents.
Tr. Tribes of Arabs.

Ali Bey determined the longitudes in the annexed table, by alternate observations of the chronometrical differences of the lunar distances to the sun and stars, and of the eclipses of the satellites of Jupiter. The longitudes of Tangier and Fez are also compared with the results obtained from a calculation of two eclipses of the sun, which our traveller observed in those towns:—observations which were published in the *Connoissance des Tems* at Paris, and in the *Nautical Almanack* of the Isla de Leon in Spain.

The latitudes are the result of a great number of observations of the passage of the sun and some circumpolar stars over the meridian.

Almost all these observations were made by means of an entire reflecting circle of ten inches diameter, with four verniers, mounted on a stand made in London by Troughton; an achromatic telescope of 2½ feet by Dollond; a chronometer by Brooksbanks, and another by Pennington.

Although the positions of Alcassar and Mequinez are determined solely by the geodesical estimates of Ali Bey, they may nevertheless be regarded as sufficiently exact, considering their very trifling distance from geographical points astronomically determined.

The original observations, and the calculations of Ali Bey will be inserted and discussed in the Scientific part of his travels, which will appear after the publication of the *Historical and Descriptive part.*

The other points in the routes of Ali Bey are determined by his geodesical estimates, after a greatly approximated measurement of the angles of the rhumbs to the compass, as also of the length of the lines, made by numerous comparisons of the time with the rate of march of his caravans; and we possess nine route maps, made from day to day by Ali Bey, on a large scale, containing the developement of the lines travelled over by him in the kingdom of Morocco, and marked on this map.

The chain of the mountains of Atlas was seen by Ali Bey from Morocco, and along the road from Fez to Ouschda; we hence ascertain its direction between those two extremities of the empire. The rest of the chain is traced, according to information given to our traveller by natives of the country. These mountains are covered with perpetual snow.

The other points in the map are marked in conformity to a great number of notices obtained from the inhabitants of the country by *Ali Bey*; and we have several sketches of his, which, by means of right lines forming triangles with known points, mark their site and respective distances in days journeys and hours.

The rivers flowing south from the mountains of Atlas enter the Sahhara or Great Desert. It is evident that they do not fall into any known sea, since they cannot return toward the Mediterranean on account of the obstacle formed by that very chain; and on the other hand, we know pretty nearly the source of the waters which Africa pours into the Atlantic ocean. It is said that these rivers lose themselves in lakes in the midst of the Desert. This must be the case; but until the fact is ascertained we shall merely indicate by points the extremity of their course.

The projection of the coasts is marked according to the spherical map of that enlightened Spanish mariner Mr. Varela; it is the best that we know; but the points are adjusted with reference to the geographical positions determined by Ali Bey, which by the circumstances of the observations appeared to us to deserve the preference.

An *h* before a vowel in the proper names must be gently aspirated, as in the word *hero*; when there are two *h h* they must be strongly aspirated like the German *ch.*

EXPLANATION OF THE PLATES.

Plate.	Fig.		Vol. I. Page.
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I.	- - -	EL CASSABA, or the Castle of Tangier - - - - -	13
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	b	El Monbar, or the tribune occupied by the preacher on Fridays.	
	c	A Closet, which contains a small library.	
	d	Two Chairs, wherein the doctors seat themselves to deliver their public discourses.	
	E	An open Court.	
	2	A Fountain without water.	
	h	A Minaret, or tower, from the summit of which the Faithful are called to prayers five times a-day.	
	i	Inferior doorways.	
	L	The principal entrance.	
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	c	An inferior doorway.	
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	2	El Monbar, or the tribune of the preacher.	
	h	One of the chairs of the public readers at the Mosque.	
	i	A Tangier shop.	
	k	A shop shut up.	
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	B	Explanation of the figures.	
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	b	The lead.	
	c	A moveable knob.	

Plate. Fig. Vol. I. Page.

VI. - - - The Hand-writing of Muley Soliman, Emperor of Morocco. - - 47

The Emperor wrote this paper, the original of which is in our possession, in the presence of Ali Bey, in order that he might read it. The Mufti, to whom it was first handed, pointed out to him that it wanted a word. The Sultan took back the paper, and inserted the word, which is marked by an asterisk (*), and afterwards gave it to Ali Bey. The writing, which was done with a reed pen, has been imitated in the engraving with the greatest exactness.

The following is a translation:

" In the name of the compassionate and merciful God:
" May the blessing of God and his peace rest upon our Lord Mouh-
" hammed, and upon all his, and his friends. There is no other
" god but God, and Mouhhammed is the Prophet of God. May
" the blessing of God and his peace be upon those who believe in
" God, and in his angels, and in his (*revealed*) books, and in his
" prophets, in the day of judgment, and in the eternal justice."

VII. - The Firman of the Emperor of Morocco, granting to Ali Bey the castle of Semolalia, and a large mansion in the city of Morocco - - 141

Translation.

" Praise be given to the only God.
" The blessing of God be upon our Lord Mouhhammed, and upon
" all his.

(*The place of the Imperial Seal.*)

" Be it known by these presents, that in the name of God we have
" granted to our servant Ali Bey of Aleppo the castle of Semelalia,
" together with the gardens and house of Benhamet Douquely, in
" the quarter of El Kosor, that he may use both, or dispose of them
" at his own option, without subjecting himself to be spoken to, or
" having any impediments thrown in his way, or being touched by
" any person, under pain of being punished: And we expressly
" charge our servant the Kaïd Omar Buceta [the Pacha of Morocco]
" to see this fulfilled and maintained; to give his assistance to our
" servant Ali Bey aforesaid, to aid him in all things, and to have
" him always under his care. Health. Given this twenty-ninth
" day of Doulhaja the holy, and in the year 1218" [of the Hegeira].

The Emperor of Morocco never signs, nor has any thing to do with the place of the date. The Imperial Seal answers every purpose.

VIII. - - A Military Exhibition, given in honour of Ali Bey at Mogadore - - 147

The Plate represents the time when Ali Bey is returning from a grand dinner, which had been given in the Sultan's castle. He is placed

Plate. Fig. Vol. I. Page.

VIII. *cont.* at the head of a numerous body of cavalry, commanded by the Pachas of the provinces of Scherma and Sous. The Pacha of the province of Hhahha, who, with his troops, was concealed behind some sand banks, debouched on full gallop, as if to attack Ali Bey. The Pacha of Scherma immediately detached his troops from the rest, as if to oppose those of the Pacha of Hhahha, while some small parties are skirmishing, and Ali Bey is quietly pursuing his journey at the head of the troops of the Pacha of Sous. At length, the Pacha of Hhahha, drawing near to Ali Bey with his little army, fires a volley of musquetry, pronouncing aloud the salutation of honour, "Allah iebark omor Sidina Ali Bey:" "God bless the "life of our Lord Ali Bey." This scene was acted almost under the walls of Mogadore.

IX. - - Plan of the City of Morocco - 149

A The Sultan's Palace.

a The handsomest apartments, into which the Sultan himself introduced Ali Bey.

b The Garden, where the Sultan generally resides.

c A small wooden house, in a court, used as an antichamber, where the officers of the palace assemble.

d The guard house.

e Passage leading to the residence of Muley Abdsulem, the Sultan's brother.

f Four spacious Courts, in which the Sultan gives his Meschouars, or public audiences.

g Muley Abdsulem's house.

h The apartments occupied by his women, or the Harem.

i The Palace Mosque, which is open to the public. The Sultan attends prayers here on Fridays.

k The house of Muley Abdelmelek, the cousin of the Sultan, and general of the guard.

l The house of the Pacha of Morocco.

m The house occupied by the great Saint Sidi Ali Benhhamet during his stay at Morocco.

n The house given by the Sultan to Ali Bey.

o The house in which Ali Bey resided before this grant was made.

p Space occupied by gardens.

q Rubbish employed in the manufacture of saltpetre.

r The road to Mogadore.

s The road to Semalalia.

t The road to Douquela and Rabat.

v The outward gate of the Sultan's gardens.

x The Mosque of the Beb Douquela gate.

Plate. Fig. Vol. I. Page.

IX. *cont.* z A Mosque in the Palace district.
B The Jews' quarter.
C The El Koutoubia Mosque.
D The El Moazin Mosque.
E The Benious Mosque.
F The Mosque and Hospital of Sidi Belabbes, the patron of Morocco.
G The great market.

GATES OF THE CITY.

H Beb Douquela.
J Beb el Hhamiz.
K Beb ed Debah.
L Beb Aïlan.
M Beb Ogmatz.
N Beb el Hhamar.
O Beb el Koziba.
P Beb Tabelcazemt.
Q Beb er Rob.

The Plan exhibits only the principal streets of the city: there are numerous small cross streets which are not marked.
The Scale comprizes 2,600 Paris feet.

X. - - - A View of the chain of Mount Atlas, taken by Ali Bey, from the city of Morocco. These mountains are always covered with snow - - 157

XI. - - - Pedigree of Muley Soliman, Emperor of Morocco - - - 174
This Pedigree is a copy of the original which the Sultan put into Ali Bey's hand. A translation is given in the first volume, p. 174.

XII. - - a A Moorish Soldier on his march. He always carries his long musket in his hand - - - - - - - - 175
b A Moorish Soldier attacking.
c Ali Bey at Mogadore.

XII. *bis.* (or second.) 1 Representation of the leathern vessels used in Morocco for supplying the caravans with water. Every camel carries two of these - - 176
2 The vessel used in the Levant for the same purpose. To this is attached a long leathern pipe, with an iron hook placed near the end, by which it may be raised, and fastened to the wooden mouth of the vessel. This appendage is exceedingly useful, on account of the facility it affords for drawing the water, by unhooking and lowering the conduit: whereas the Morocco buckets require that, every time water is drawn from them, the little pipe which is at the bottom should be put on and taken off; an operation by which some water is always lost.

Plate.	Fig.		Vol. I. Page.
XII. *cont.*	3	A Representation of the kind of tables used for eating in Morocco.	
	4	Form of the dish. It is usual to place small pieces of bread round this.	
	5	A cover made of palm leaves or osiers, which is placed over the table.	
	6	The foot or stand of the eating table in the Levant.	
	7	A stand of a more convenient construction, being flexible.	
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	6	Thlaspi alliacea.	
	7	Valeriana coronata.	
	8	Scandix pecten veneris.	
	9	Geranium.	
	10	Lisimachia linum stellatum.	
	11	Vaillantia muralis.	

Although the Botanical part of Ali Bey's Travels ought to be included in the scientific portion, it has been thought that it would be interesting to readers of all classes to have here a specimen of the scanty productions of the garden of Venus, so celebrated among the ancients.

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XXXVIII. Greek Letter of the Archbishop of Cyprus - 304

Translation.

" Most wise and illustrious Lord Ali Bey,

" We have received with much pleasure your illustrious letter, written " from Lemessos, by which we learn that you enjoy perfect health, " agreeably to our wishes. May God long preserve it to you, " together with lasting happiness, and all the prosperity you desire. " We have also seen the Dissertation, subjoined to your Letter, on " the means of destroying the locusts, those dreadful scourges of " our island. We have admired this Treatise, as we have every " thing which has proceeded from you: it is written in a surprising " manner. Nor do we less admire the zeal and compassion you " manifest towards our unhappy country, notwithstanding we have " done nothing that was worthy of your excellent person, and have " failed in the fulfilment of our duty towards you. We truly con- " gratulate those who have given birth to so wise a man, — we deem " them happy, — and we felicitate those who shall hereafter enjoy " the presence of a hero, in all respects resembling the ancient Greeks " our progenitors. This is all that we have to say. May you enjoy " the years of Methuselah!

" From Leucosia, the 13th of May 1806.

" The most devoted friend,
" of your illustrious Lordship,
" CHRYSANTHOS,
" Archbishop of Cyprus."

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b The boundary and ruins of Old Alexandria.
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e The eastern harbour, called the New Harbour.
f The western harbour, called the Old Harbour.
g Forts and ditches constructed by the French.
h Detached suburbs.
i Gardens.
k Convent of Roman Catholic Monks.
l Public bath.
m Greek convent, in which the Patriarch and the Bishop reside.
n The two obelisks called Cleopatra's Needles.
o The pillar ascribed to Pompey.
p The gate and road of Aboukir and Rosetta.
q The gate and road of Marabout.

Plate.	Fig.		Vol. I. Page.
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	g	Ali Bey's encampment on his return from Aarafat.	
	h	The encampment of the Sultan Scheriff of Mecca's guard.	
	k	A fountain.	
	m	The road to Mecca.	
	n	The road to Aarafat.	
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	a	The Mountain of Aarafat.	
	b	A platform called Djamaa Arrahma, or the Mosque of Mercy.	
	c	Water tanks.	
	d	Platform called Djamaa Ibrahim, or the Mosque of Abraham.	
	e	The Sultan Scheriff of Mecca's house.	
	f	Encampment of the caravan of Tripoli.	
	g	Encampment of the Sultan Saaoud.	
	h	The encampment of Abounocta.	
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	2	Two pillars which support the roof.	
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	4	The basement which surrounds the building.	
	5	The black stone angle.	
	6	A small gutter.	
	7	The stones of Ishmael.	
	8	The oval floor paved with marble, over which the pilgrims walk in making their seven visits to the Kaaba.	
	9	Thirty-one brass pillars, and two stone pillars, placed round the interior of the building, supporting iron bars, to which are suspended glass lamps that are always light at night.	
	10	El Monbar or the tribune of the preacher.	
	11	El Makam Ibrahim, or Abraham's Place.	
	12	The wooden stairs leading to the Kaaba, which are mounted upon six brass rollers.	
	13	The Well of Zemzem, opened by the Angel of the Lord to Hagar and Ishmael.	
	14	The stairs leading to the roof, where solar quadrants are placed for the purpose of fixing the hour of prayer; here also is the Makam Schaffi, the place of prayer for the sect so called.	
	15	Makam Hanbeli, or the place of prayer for persons of that sect. A guard of black eunuchs is always kept here to protect the black stone.	
	16	Makam Maleki, or the place of prayer for the sect so denominated.	
	17	Makam Hhaneffi, or the place of prayer for the sect so called, which is that of the Turks. Above is the choir for the singers.	
	18	A detached arch, called Beb es Selem.	
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		THE GATES OF THE TEMPLE.	
	20	Beb es Selem.	
	21	Beb en Nebi.	
	22	Beb el Abbassi.	
	23	Beb Aali.	
	24	Beb Litoun.	
	25	Beb el Bagala.	
	26	Beb Saffa.	
	27	Beb Arrahama.	

Plate.	Fig.		Vol. II. Page.
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	29	Beb Zeliha.	
	30	Beb Omhani.	
	31	Beb el Oudaa.	
	32	Beb Ibrahim.	
	33	Beb el Aamara.	
	34	Beb el Aatik.	
	35	Beb el Bastia.	
	36	Beb Koutoubia.	
	37	Beb Ziada.	
	38	Beb Douriba.	
	39	Paved ways, raised about a foot above the elevation of the court, which is gravelled.	
	40	Six minarets or towers, joined to the temple: there is a seventh detached from the building, and situated among the adjacent houses.	
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		The scale is in Paris feet.	
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		In the section of the Kaaba is presented a view of the interior of the hall, the roof of which is supported by two pillars. It is almost wholly lined with silk of a rose or silver colour. The lower part of the walls is built or cased with marble, and the pillars are encircled for a little space above the basement with bands of wood, which are fastened by gilt nails. Three massive bars of silver reach from the pillars to the wall, bearing an immense number of golden lamps.	
		The Scale is in Paris feet.	

Plate. Fig. Vol. II. Page.

LV. - - The Black Stone, called Hadjera el Assouad, or the Heavenly Stone - 76

This print is of the size of the stone, which is delineated with the greatest exactness. The kisses and fingering of the devotees have worn the stone into great irregularity of surface, and given it a muscular appearance, such as is represented in the section. There are fifteen elevated muscles, and a large hollow in the part marked c.

This stone is of volcanic basalt, with crystals of flesh-coloured feltspar in the exterior surface. The colour is intensely black, except the small elevation marked d, which is slightly tinged with red.

The dotted line in the section indicates that the stone has lost about an inch of its bulk on the exterior surface; so that if it was smooth and even in the days of the Prophet, it has lost a line in every succeeding century. The stone is bordered with a silver plate one foot in diameter.

LVI. - 1 The New Tob el Kaaba, which is brought from Cairo every year, and placed at Easter as here represented. The new covering of the door is suspended from the terrace. The black stone is indicated by the letter a. 78

2 Yaharmo el Beit Allah, or the Purification of the Kaaba. The day on which the hall is washed and perfumed, the Tob el Kaaba is cut, as here represented.

LVII. - 1 The principal front of the little building in the Temple, which contains the Zemzem Well. The small frontispiece is made of the most beautiful marble - - - - - - 82

2 The Zemzem Well. The margin of the well, and the apartment, are built of a beautiful white marble.

LVIII. - 1 Bedouin Huts in the desert of Mecca. (Vol. ii. p. 48.) - - - 80

2 The skeleton of a hut.

3 Front view of the wooden stairs leading to the Kaaba.

4 Side view of the same object.

5 El Makam Ibrahim, or Abraham's Place. A kind of tomb, covered over with a magnificent pall, and surrounded by a grating, marks the spot whence the stones used in building the Kaaba issued miraculously. They were received by Ishmael, and by him handed to his father Abraham, who fixed them in their places.

6 Plan and elevation of the detached arch near the Kaaba, called Beb es Selem.

7 El Monbar, or the Tribune of the Preacher, made of beautiful white marble.

8 Small brass pillars, which surround the Kaaba.

9 Makam Maleki, or the place of prayer for the sect so named.

Plate.	Fig.		Vol. II. Page.
LVIII. *cont.*	10	Golden lamps suspended in the interior of the Kaaba.	
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	2	Saffa.	
	3	Meroua.	
	4	An old palace of the Sultan Scheriff, destroyed by the Wehhabis.	
	5	El Cassar, or the Great Fort, furnished with a garrison.	
	6	The present palace of the Scheriff.	
	7	The house in which the Prophet was born, destroyed by the Wehhabis.	
	8	The house of Nekib el Ascharaf, or the Chief of the Scheriff.	
	9	Ali Bey's house, in which he made his astronomical observations.	
	10	The guardhouse of the Negro guard of the Kaaba.	
	11	Guardhouse of the Turkish guard.	
	12	Public coffee house.	
	13	Five wells, the water of which is exactly of the same depth, temperature, transparency, and taste, as that of the Zemzem.	
	14	Two regular forts manned with troops.	
	15	A battery of four brass field pieces.	
	16	Deserted cisterns, which formerly received the water of Aarafat.	

Plate.	Fig.		Vol. II. Page.
LXII. *cont.*	17	Birket el Hadj Schami; a tank which formerly received the water of Aarafat for the use of the caravan of Damascus, but now abandoned.	
	18	Birket el Hadj Messari, or a tank formerly allotted to the caravan of Egypt, but now deserted.	
	19	A handsome house inhabited by the Sultan Scheriff before he was raised to the throne.	
	20	The fort and barracks of the Negroes and Mogrebins of the Scheriff's guard.	
	21	The ground once occupied by the house in which Aboutaleb, the uncle and tutor of the Prophet, passed a part of his life.	
	22	Suburbs separated from the town.	
	23	Small watch towers.	
	24	Djebel Aboukoubis.	
	25	Djebel Dijad.	Ali Bey's collections contain specimens of minerals and vegetables found in these mountains.
	26	Djebel Omar.	
	27	Djebel Hendi.	
	28	Djebel Kaekan.	
	29	A mountain of schorl rock, quartz and mica.	
	30	A mountain of micaceous schistus, and quartz.	
	31	The road to Djedda.	
	32	The road to Sitna Fathma (the Prophet's daughter), a hermitage destroyed by the Wehhabis.	
	33	The road to Syria, and to Sidi Mahmoud, another hermitage ruined by the Wehhabis.	
	34	The road to Syria, Medina, and Aamra.	
	35	The road to Aarafat, Taïf, and Bagdad. The scale is in Paris feet.	
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	5	A weather screen, used by the sellers of commodities stationed in the markets of Mecca.	
	6	A little hunched cow.	
	7	Arab arms.	
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	a	Mariners' song on the Red Sea. The mate begins alone, and the sailors respond. This music exhibits the singularity of a bar divided into five equal portions; a thing which J. J. Rousseau conceived to be practicable, but was never able to accomplish.	

Plate.	Fig.		Vol. II. Page.
LXIV. *cont.*	b	Song of a Mina woman.	
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	e	A sailor's song on the Red Sea.	
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LXX.	-	View of Belbeis, in the desert of Egypt	200
		The town is surrounded by hills of rubbish, and burial places are seen in every direction. Ali Bey's caravan encamped near a hermitage, which furnished lodgings for himself.	
LXXI.	-	View of El Haram, or the Great Temple, called also *Beit el Mokkades e Scherif*, erected by the Mussulmen at Jerusalem on the ruins of the ancient temple of Solomon, and into which none but the followers of Mouhhamed have ever been able to gain admittance	214
		This temple is composed of two principal parts; the one called El Aksa, consisting of a kind of immense church, with seven naves; and the other, called El Sahhara, consisting of a large square platform raised in the middle of a spacious court, and surmounted by a superb cupola. There is besides a great multiplicity of secondary objects which are specified on the plan.	
		GATES OF THE TEMPLE.	
	1	Beb el Mogarba.	
	2	Beb es Sensela.	
	3	Beb el Katanin.	
	4	Beb el Hhadid.	
	5	Beb el Besiri.	
	6	Beb el Guanime.	

Plate. Fig. Vol. II. Page.

LXXI. *cont.*

7 Beb el Aatim.
8 Beb el Hhouata.
9 Beb es Sabat.

GATES OF THE SAHHARA.

10 Beb el Kebla.
11 Beb el Garb.
12 Beb el Djenna.
13 Beb Davoud.

EL SAHHARA.

14 The sacred rock, called Sahhara Allah, the principal object in the temple.
15 A slight wooden fence surrounding the rock.
16 The corner of the rock marked by the impression of the Prophet's foot.
17 An opening communicating with the cellar underneath the rock.
18 Mehereb, or the Prophets' place of prayer. All the Prophets, from the beginning of the world, have resorted to this place to offer up their prayers, the greatest of all the prophets, Mouhamed, alone excepted; who, when he came here miraculously in one night from Mecca, on the angel Gabriel's mare, Borak, placed himself, by special privilege, on the spot marked 16.
19 Stairs leading down to the cellar of Sahhara Allah.
20 A wooden choir for the singers.
21 A beautiful piece of green jasper placed in the pavement, wherein are stuck several gilt nails, of which some have been removed. This is the Beb Djenna, or the gate of Paradise. The Devil attempting to pass, began his operations by drawing out the nails of the door, but being overheard he was beaten, and sent back for ever.
22 A kind of reading desk, supporting a large Koran, which is said to have belonged to the Calif Omar.
23 A portico with eight columns.
24 Mekkeme Sidina Davoud, or the tribunal of David.
25 Cobbat Djibrilla, or the tribune of Gabriel.
26 Cobbat el Mearach, or en Nebi, the tribunal of the Prophet.
27 Cobbat Behinbehin, where there is a piece of the Sahhara rock.
28 Cobbat el Arouah, or of the Spirit, that is of Christ.
29 Cobbat el Hhodor, or of Eli.
30 Cobbat Meriam, or of the Virgin Mary.
31 El Monbar, or the tribune of the preacher at Easter.
32 Storehouse for the oil.

Every night there are lit in the Aksa one hundred and seventy lamps, one hundred and eighty in the Sahhara, sixty-five in the mosque of the Mogrebins, besides an infinite number of others in the different parts of the temple.

Plate.	Fig.		Vol. II. Page.
LXXI. *cont.*	33	El Mizan, the place containing the invisible balance in which the actions of mankind will be weighed at the last judgment.	
	34	Five cells or small houses, each occupied by a monk or anchorite, who never quits his habitation.	
	35	Cells in which some of the doctors of the law station themselves to answer the inquiries of such as may consult them on any particular occasions.	
	36	Privies.	
	37	Arches supported by columns.	
	38	Eight spacious flights of steps leading from the Sahhara into the Great Court.	
		EL AKSA.	
	39	Sidina Omar, or the Caliph's place of prayer.	
	40	Beb Arrahma, or the gate of mercy.	
	41	Sidina Aaiza, or the place of Christ, and the vestry.	
	42	A wooden choir for the singers.	
	43	El Monbar, or the preacher's tribune on Fridays.	
	*	An octagon pillar, called the pillar of Sidina Omar.	
	44	The place appropriated to the women, enclosed and fastened.	
	45	The portico of Aksa.	
	46	Stairs leading to the cellars under the temple.	
	47	A marble fountain, without water, in the middle of the paved way leading from Aksa to Sahhara.	
	48	A place of prayer, formerly used by the sect Hhanbeli.	
	49	Place of prayer belonging to the sect Maleki.	
	50	The place of prayer used at present by the Hhanbeli sect.	
	51	Tomb of Saint Sidi Mohamed el Hhalili.	
	52	A mosque, or place of prayer, appropriated to the Mogrebins, or Arabs of the west.	
	53	Stairs leading to the cellar where the Prophet first put foot to the ground, when he alighted from el Borak, the night he arrived from Mecca.	
	54	El Sirat, an opening in the upper part of the wall, over the brook Kedron, where stands the invisible bridge which conducts to Paradise.	
	55	The site of Solomon's throne.	
	56	Beb Arrahma, or the gate of mercy.	
	57	Cobbat Sidina Moussa, or of Moses.	
	58	A little pavilion, containing a small piece of the rock of Sahhara.	
	59	The four minarets.	
	60	An arched colonade, over which schools were formerly held.	
	61	A part of the temple in a ruinated state.	
	62	A dwelling occupied by persons employed about the temple.	
	63	El Mehkeme, the tribunal and dwelling house of the Cadi of Jerusalem.	
	64	El Seraia, or the house of the governor of the city.	

Plate. Fig. Vol. II. Page.

LXXI. *cont.*

65 The mosque of Saint Sidi Abdelkader, where Ali Bey resided during his stay at Jerusalem.

66 The city gate called Beb Mariam, or the gate of Mary, by which lies the road to the brook Kedron.

67 The city walls.

a El Mehereb in the Aksa, where the daily prayers are read.

b El Mehereb on the platform of Sahhara, where the prayers are read at Easter.

c Five small platforms, raised about three or four feet above the ground, for reading prayers.

d An area inclosed by a grating, supposed to have been the spot where the Virgin Mary presented her child Jesus.

e A hollow in the rock Sahhara. The Mussulman tradition is, that the piece was excavated by the Christians, but that the true believers being rendered invisible to them, found it broken in two pieces, which are preserved in the two cobas, or small houses, marked 27 and 58.

68 Plan of the cellar of Sahhara Allah.

g Stairs leading to the cellar.

i A small pediment called Makam Souliman, or Solomon's place.

k Another pediment called Makam Davoud, or David's place.

m A recess called Makam Ibrahim, or Abraham's place.

n A step called Makam Djebrile, or Gabriel's place.

o Another step called Makam el Hheder, or Eli's place.

The pilgrims offer up their prayers at all these places.

In the center of the roof of the cellar is the hole or opening numbered 17 on the rock.

p Cisterns for retaining the rain water, with which the porters supply the inhabitants.

LXXII. - - Section of the same temple on the line A. B. Within the Aksa are seen the Mehereb, the Monbar, the singer's choir, and the grating which incloses the place of the presentation of Jesus. The beautiful dome is covered with arabesque ornaments of gold, and supported by columns of beautiful marble of a composite order. The nave is supported by columns or pillars of no architectural proportions, the capitals of which are composed of plates or leaves of iron; one of these pillars, called the pillar of Omar, is of an octagon form and of an enormous size. A large wooden beam reaches from each of these pillars to the other - - 215

In going out of the Aksa by way of the portico are seen, the gallery which is on one side, some trees which grow in the court, one of the small platforms used for reading prayers, the fountain which is in the middle of the paved footway, and a part of the gallery which is in ruins.

Plate. Fig. Vol. II. Page.

LXXII. *cont.* A grand staircase conducts to the large platform of the Sahhara, which is entered under some arches supported by columns of an elevation equal to that of the staircase, and where are seen the Monbar for Easter and the parapet which surrounds the platform. On leaving this a large columnar portico is crossed in order to enter a spacious dome or cupola, which is supported by superb pilasters and columns of the most beautiful marble, surmounted by gilt capitals.

In the sacred rock Sahhara Allah is seen the hollow excavated by the Christians. On the corner of the rock a guard of gold wire defends the impression of the Prophet's foot, and within are the recess or place of Abraham and the step or place of Gabriel. The rock is surrounded by a wooden parapet, and above it a silken curtain is suspended; the whole of this place is encircled by a splendid gilt grating. The dome and the beams between the pillars are covered with arabesque ornaments of gold.

In quitting this building the view includes the small house which contains a portion of the rock of Sahhara, the little dome of Christ, the apertures of the two cisterns, the arches supported by columns which stand at the head of one of the stair cases, and one of the small houses or cells of the anchorites. Proceeding directly forward, the spectator passes under a frontispiece composed of arches resting upon columns and descends the steps. The view now presents to him the great gallery with the ancient school apartments above, the margins of the cisterns, the small dome which contains the other piece of the rock of Sahhara, another small platform for reading prayers, several gates of the temple, and three minarets.

The scale is in Paris feet.

LXXIII. - - Plan of the temple of El Hhalil at Hebron near Jerusalem - - 232

a The street.
b Stairs leading to the temple.
c Two long corridors or galleries.
d First gate of the temple.
e Second gate under a gallery supported by arches.
f Vestibule.
g An apartment in the middle of which is the tomb of Abraham.
h The tomb of Sarah his wife.
i The body of the mosque.
m Four Meherebs for the four sects of Mohamedans.
n El Monbar.

Plate.	Fig.		Vol. II. Page.
LXXIII. *cont.*	o	The tomb of Isaac in a small detached building.	
	p	The tomb of his wife in the same place.	
	q	A court.	
	r	Vestibule.	
	s	The tomb of Jacob.	
	t	The tomb of his wife.	
	v	A mosque for the daily prayers.	
	x	A recess where an impression of the Prophet's foot forms an object of reverence.	
	y	Joseph's tomb.	
	z	The choir of the singers.	
	*	A marble fountain.	
		No scale is given, as Ali Bey was unable to make any admeasurement.	
LXXIV.	1	Section on the line A. B. of the temple of El Hhalil	233
	2	Section on the line C. D. of the same temple.	
LXXV.		A plan of the temple of Mount Calvary and of the holy sepulchre of Christ at Jerusalem	236
		This plan was furnished by a Monk, and seems in general sufficiently accurate.	
	a	The court of the temple.	
	b	The only door of entrance, which is almost always closed, without by the Turks, and on the inside by the Monks.	
	c	The place where the body of Christ was embalmed.	
	d	The tomb of Jesus Christ in a small detached building divided into two parts, and placed in the midst of a spacious rotunda covered with wood.	
	e	Choir of the Greeks.	
	f	Choir of the Catholic department.	
	g	Choir of the Coptes.	
	h	Choir of the Armenians.	
	i	The organ.	
	k	The place where Christ appeared to Mary Magdalen.	
	m	The place where the Angel appeared.	
	n	The vault in which Jesus Christ was interred.	
	o	The subterranean church of St. Helena.	
	p	The place where the cross was found.	
	q	The chapel and altar of Calvary.	
	r	The hole in the rock in which the cross was fixed.	
	s	The place in which Jesus Christ was crucified.	
	t	The residence of the Greek bishops.	
	v	The sepulchre of Nichodemus.	
		The chapel of Calvary is over the space marked x.	

Plate.	Fig.		Vol. II. Page.
LXXVI	-	View of Mount Carmel taken by Ali Bey from St. Jean d'Acre	251
		On the summit at the farther extremity stands the Greek monastery, the Roman Catholic monastery is seen at a little distance on the left, and that of the Mohamedans at the base. The village of Caifa is situated at the foot of the mountain, which is covered and surrounded by a stratum of sand.	
LXXVII.	-	The precipice of Nazareth	254
		It was from the summit of this rock that the Jews attempted to throw Jesus Christ, who rendered himself invisible. The monks of Nazareth have excavated here a chapel and an altar, where they celebrate mass on certain days of the year.	
		This precipice commands a complete view of the spacious valley of Estrelon, where was fought the celebrated battle of Nazareth.	
LXXVIII.	-	View of Mount Tabor, with a part of the sea of Galilee	259
LXXIX.	-	View of Jacob's bridge over the river Jordan	261
LXXX.	1	A triumphal arch, with a beautiful ancient pavement, on Mount Taurus	306
	2	Chariots of Caramania.	
	3	Huts elevated upon pillars, of which Ali Bey saw a whole village in Caramania.	
	4	Huts of a Turkish herdsman.	
LXXXI.	-	View of the rock and castle of Asiom Karaissar, in Asia Minor	318
LXXXII.	-	Plan of the mosque and chapel of Saint Eyoub, a disciple of the Prophet, and patron of Constantinople	335
		It is here the swords of the new sultans are girt on, — a ceremony equivalent to the coronation of sovereigns in Europe. No christian has ever been able to gain admittance into this temple. The representation given by the learned M. Ohsson in his view of the Ottoman empire, was merely of the chapel of the tomb.	
	a	The gates of the temple.	
	b	Galleries.	
	c	The court.	
	d	Two large trees.	
	e	The main body of the church.	
	f	Mehereb.	
	g	Monbar.	
	h	The tribune of the Sultan. In all the other mosques the Sultan's tribune is on the opposite side.	
	i	Antichamber of the sepulchre.	

Plate.	Fig.		Vol. II. Page.
LXXXII. *cont.*	m	A large sopha.	
	n	The tomb of Saint Eyoub.	
	o	Wells of holy water.	
	p	A recess, where an impression of the Prophet's foot forms the object of reverence.	
	q	An inferior doorway.	
LXXXIII.	-	An ancient monument in the seraglio of the Grand Seignior at Constantinople - - - - - - - No European has ever been able to approach this spot. We owe this view to his Excellency the Marquis of Almenara, his Catholic Majesty's ambassador at Constantinople, who entered the seraglio during the attack of the English in 1800.	347

Map of the kingdom of Morocco, constructed by Ali Bey from his own astronomical observations, his reckonings on his journey, and his personal researches. We have in our possession nine large road charts and one trigonometrical chart of Ali Bey's, which furnished the materials for the construction of this Map.—To face Page 3. Vol. I.

Map of Northern Africa constructed by Major Rennel, and augmented with the inland sea called *Bahhar Soudan*, and the indication of the ancient island of Atlantis, from the theories and researches of Ali Bey.—To face Page 204. Vol. I.

Map of the coast of Arabia on the Red Sea, comprising the route of Ali Bey from Cairo to Mecca, constructed by himself from his astronomical observations, the reckonings on his journey, and his personal researches.—Vol. II. Page 27.

Route Map of the journies of Ali Bey in the isle of Cyprus, and from Cairo to Constantinople across the Great Desert of Egypt, and through Syria and Asia Minor, constructed by himself from his own observations and personal researches.—To face the Title, Vol. II.

TRAVELS

OF

ALI BEY

IN

AFRICA AND ASIA.

THE AUTHOR'S INTRODUCTION.

الحمد لله وهو العلي العظيم الذي علم بالقلم
علم الانسان ما لم يعلم فله الحمد لله الذي هدينا
الايمان والاسلام وهدينا الي الحجاز والي
البلد الحرام
هذا كتاب الصالح الامير الحكيم الفقيه الشريف
الحاج علي باي ابن عثمن باي العبّاسي خادم
بيت الله الحرام *

TRANSLATION.

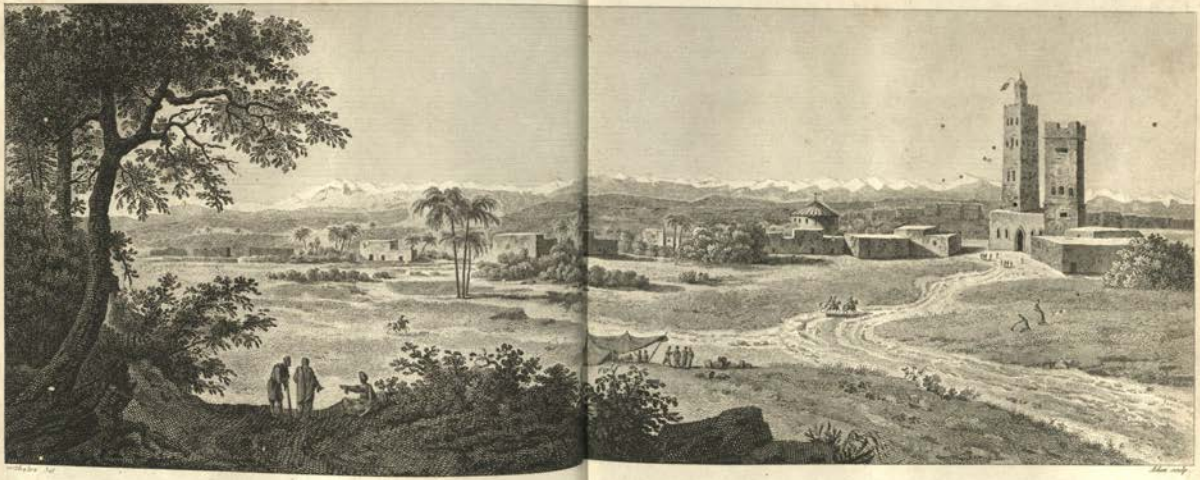
" Praise be to God! The Mightiest! The Immense! He that
" teaches us by the art of writing, which has enlightened the world.
" Praise be to Him who conducts us to the true faith, to the end of
" our pilgrimage, and to the Sacred Land." †

* This is a Facsimile of Ali Bey's Arabic writing.

† The Arabic adds the titles by which the Author was known in the Mahometan countries. He was there called *assala*, religious; *el Emir*, the Prince; *el hakim*, learned; *el fakih*, doctor of the law; *escherif*, of the blood of Mohammed; *el hach*, pilgrim; *Ali Bey ibn Othman Bey el Abassi*, Ali Bey, son of Othman Bey, of the race of the Abassides; *Hhaddem Beit Allah el Haram*, Servant of the House of God, prohibited to all infidels.

After having passed many years in the Christian states, studying there the sciences of nature, and the arts most useful to man in society, whatever be his faith or the religion of his heart, I determined at last to visit the Mahometan countries; and, while engaged in performing a pilgrimage to Mecca, to observe the manners, customs, and nature of the countries through which I should pass, in order that I might make the laborious journey of some utility to the country which I might at last select for my abode.

MAP OF THE
KINGDOM OF MOROCCO
Constructed by
ALI BEY EL ABASSI.
from his own observations & researches.
SPAIN
MEDITERRANEAN SEA
called by the Moors El Bahhar Sagher
GARRY
RIF
BIAINA
DESERT OF ANGAD
EL SAHARA
SUDAN
TEMSEN
DOUGALA
TEDLA
ESCOUSA
SAHARA
MAGHRAMIS
SAHARA
MUSHAMEN
SUS
Longitude of the I. Meridian of Greenwich



CHAP. I.

MY ARRIVAL AT TANGIER — EXAMINATION — PRESENTED TO THE GOVERNOR — SETTLED IN A HOUSE. — I PREPARE TO GO TO THE MOSQUE. — FESTIVAL ON THE BIRTH OF THE PROPHET. — MARABOUT. — VISIT TO THE CADI.

HAVING returned to Spain in April 1803, I embarked at Tariffa, on board a very small vessel, and after crossing the Streights of Gibraltar in four hours, I arrived in the port of *Tanja* or *Tangier* at 10 o'clock in the morning, on the 23d June in the same year.

The sensation which we experience on making this short passage for the first time, can be compared only to the effect of a dream. Passing in so short an interval of time, to a world absolutely new, and which has not the smallest resemblance to that which we have quitted, we seem to have been actually transported into another planet.

In all countries of the world, the inhabitants of the neighbouring states are more or less united by mutual relation; they amalgamate in some degree together, and intermix so much in language, habits, and customs, that we pass from one to the other by gradations almost imperceptible. But this constant law of nature does not prevail between the inhabitants of the two shores of the Streights of Gibraltar; they, notwithstanding their vicinity, are as much strangers to each other as a Frenchman to a Chinese.

In the countries of the East, if we observe successively the inhabitants of Arabia, Syria, Turkey, Walachia, and Germany, a long series of transitions marks, in some manner, almost all the different degrees which separate the barbarian from the civilized man. But here the observer, in the same morning, touches the two

extremities of the chain of civilisation, and within the petty space of two leagues and two-thirds (which is the shortest distance between the two coasts) he finds a difference of twenty centuries.

As we arrived near the land, some Moors presented themselves to us. One of them, who was said to be the captain of the port, bare-foot and bare-legged, but wrapt up in a bournous (a sort of large coarse bag with a hood), and holding a long reed in his hand, came into the water to ask for our certificate of health. This was handed to him by the captain of the ship. He then addressed himself to me, and asked the following questions;

Captain. Where do you come from?

Ali-Bei. From London, by way of Cadiz.

C. Don't you speak the Moorish language? *

A. No.

C. From what country are you?

A. From Hhaleb (Aleppo).

C. Where is Hhaleb?

A. In Sham (Syria).

C. What country is Sham?

A. It is in the East, near Turkey.

C. Then you are a Turk?

A. I am not a Turk, but my country is under the dominion of Padishah (the Grand Seignior).

C. But you are Mussulman?

A. Yes.

C. Have you any passport?

A. Yes, I have one from Cadiz.

C. Why have you none from London?

A. Because the Governor at Cadiz took the one I had from London, and gave me this instead.

C. Give it me.

* The Captain spoke Mogrebian to me.

I handed it to the captain, who ordered that no one should come on shore, and went away to shew my passport to the *Kaïd*, or Governor. He sent it to the Spanish Consul for examination. The Consul, having found it to be genuine, sent it back to me by the Vice-Consul, who came to our ship, with a Turk, called Sid-Mohamed, chief of the gunners of the place, and who was sent by the Governor to interrogate me again.

They asked me the same questions as the captain of the port had; and, having returned me my passport, they went away to make their report to the Kaïd.

Soon after, the captain of the port returned with an order from the Kaïd for my landing. I went on shore immediately, and was conducted to the Kaïd, leaning on two Moors, because I had received a wound in my leg, when my travelling carriage was overturned in Spain.

He received me very well, and put to me again almost the same questions which I had answered already. He then ordered a house to be prepared for me, and dismissed me with many compliments and offers of service. I made my acknowledgment to the Kaïd for his civilities, and left him, supported by my two assistants, who took me to a barber's shop.

The Turk who had questioned me in the vessel, went and returned several times without being able to procure the key of the house which had been appointed for my residence, because the proprietor of it was in the country. Towards evening the Turk brought me some fish, which I was to eat with him; and as I was going to lay down on a sort of wooden bedstead, after a very light supper, some soldiers of the Kaïd's guards entered abruptly with orders to bring me again before him.

I rose, and suffered myself to be conducted to the Kaïd. He was waiting for me rather impatiently at a small distance from his door. He made me go up into a room, where I found his Secretary and his *Kiahia*, or Lieutenant Governor. After having made excuses for not having made me stay with him in the morning, he added, with

much politeness, that he wanted to lodge me with himself till the house was ready for my reception. Some coffee was brought in, without sugar; and several questions and answers, concerning my objects and affairs, made the subject of our conversation. A plentiful supper was then served up, of which I partook very slightly; and I at last laid down to rest, on the same carpet with the others.

In the afternoon of the same day I had procured my little portmanteau, which contained all my wearing apparel, to be brought on shore. I offered the key of it to the officers there; but they declined examining it; nor would they accept of any fee. This portmanteau was always my companion till I was settled in my new house. The next morning, after breakfast, the captain of our vessel desired me to ask the Kaïd for leave to take on board some provision. I refused to do this, because I did not think myself as yet sufficiently intimate with the Governor to hazard any solicitations. We dined at noon. I made several inquiries about my house, but could get no other answer except *Yes, yes.* At last, towards evening, I was informed that the house was ready. I took leave of the Kaïd, who repeated me his offers of service; and I was conducted to my new dwelling.

On entering I found that day had been employed in white-washing its walls, and covering the floors of all the rooms with a bed of plaister two or three inches thick, which was not yet dry. I thanked them, however, for the pains they had taken in embellishing my habitation, and at the same time could not help admiring the rare simplicity of the manners of a people who content themselves with such humble dwellings, and who do not seem even to know the use of windows to their houses. Their rooms receive their light and air from the door of a gallery which runs into the yard. Notwithstanding these great inconveniencies, such was my desire, I may say my extreme need, of being left to myself and at my ease, that I received my lodging as a favour, and immediately shut myself up in it. I slept that night on a mat, under a woollen blanket, making a pillow of my portmanteau.

The next morning, Friday 1st July, the furniture of my house was purchased. It consisted of some mats to cover the floor and part of the walls; some carpets, a mattrass, cushions, and such utensils as were most necessary.

The dress of the Moors is very little known in Europe, because when they visit it, they generally make use of the barbaric costume of the Algerine Turks. The Moor never covers his legs. He wears nothing but very clumsy yellow slippers without heels; and the principal article of his clothing is a piece of large white woollen, called Hhaïk, with which he covers himself from head to foot. As I was desirous of dressing like other people, I sacrificed my stockings and my pretty Turkish slippers, and wrapped myself up in a very large Hhaïk, exposing my legs and feet to the atmosphere, with the exception of my toes, which entered my enormous heavy slippers.

As it was Friday, we were obliged to go to the mosque, in order to say the noon-tide prayers. But the ritual of Morocco differing a little from the Turkish, which I had practised, the Turk instructed me in the ceremonies of the country. Other preparations were also necessary. It was requisite to have my head shaved again, though it had been shaved but a few days before at Cadiz. The operation was performed by the same Turk, but with such an unmerciful hand, that my head was reddened all over. Nothing but a small tuft of hair was left at the crown. He proceeded to do the same office with all the other parts of my body, so that no trace was left of that which our holy Prophet proscribed in his laws as a shocking impurity. I was then carried to the public bath, where we made our legal ablution. I shall, in another place, speak more particularly of this ceremony, as well as those of the public prayers at the mosque, to which we went at noon, which terminated our devotions for the day.

On the next morning, Saturday, the festival of *El-Mouloud*, or the birth-day of the Prophet, began: it lasts eight days. At this period infants are circumcised, and every day, both morning and evening, a sort of concert is executed before the door of the Kaïd's house. This

music is composed of a large rude drum, and two bag-pipes ruder still, and very discordant.

During this festival, we went to perform our devotions at an hermitage or sacred place, two hundred fathoms from the town, and in which the mortal remains of a saint are revered. It serves at the same time as an habitation for another living saint, a brother of the deceased, and who receives the offerings for both. On this side of the town the burial-place of the Mahometans is to be seen.

The sepulchre of the dead saint was covered with different pieces of silk, cotton, and silver stuff, much worn. It stands in the middle of the chapel, and in a corner were some Moors singing in chorus verses out of the Kour-ann. *

Having finished our devotion at the sepulchre, we went to pay a visit to the living saint, whom we found in the garden at a small distance from the chapel, in company with other Moors. He received us very well. After we were seated, my Turk told him my history. The saint thanked God for every thing, and especially for having conducted me at last to the land of the true believers. He took me by the hand, and murmured over me a prayer. Then he put his hand on my breast, and repeated another prayer. After this we separated. The dress of this man was like that of the other inhabitants.

We paid also a visit to the *Fakih-Sidi-Abderrahman-Mfarrach*, who is the chief of the other Fakihs, or doctors of law; Imaum, or chief of the principal mosque of Tangier; and Cadi, or civil judge of the province. This venerable old man is greatly respected all over the country, and even by the king of Morocco. He listened with interest to my story, which my Turk related to him; and he expressed much affection for me.

After these preliminary steps for my settlement there, I became desirous to occupy myself with my affairs; but the eternal presence of my Turk, who never left me night or day for one single moment, troubled me greatly, and did not allow me to occupy myself as I

* This is the real name of the Koran, as it is pronounced by the Arabians.

wished. It was therefore necessary to get rid of him; but this was a delicate point, as it was possible that he had been directed by the Kaïd to watch me closely as a stranger, and in this case my precipitation might have had fatal consequences. However as he daily took care of my little commissions, and provided the supplies of the house, not without some profit to himself, it was easy to me to find or imagine some pretext for displeasure. I soon found that he was not supported as I had at first suspected, and then I sent him intirely away; but I took care to make him a proper present, as well to prevent all animosity on his part, as also to reward his first services, which had been really useful to me. From this moment I found myself at full liberty, and I began to employ myself as I pleased.

CHAP. II.

CIRCUMCISION. — DESCRIPTION OF TANGIERS. — FORTIFICATIONS. — MILITARY SERVICE. — HORSE RACE. — POPULATION. — CHARACTER OF THE INHABITANTS. — CUSTOMS.

I HAVE mentioned that the circumcision of the Moorish children takes place during the festival of *Mouloud*. This operation, which is publickly performed at the chapel without the town, which I have just mentioned, is a feast for the family of the Neophyte. When they proceed to the sacrifice, a certain number of boys are assembled who carry handkerchiefs, sashes, and even miserable rags, which they fasten like flags to long sticks, or reeds; this group is followed by musick, consisting of two bag-pipes, which are played in unison, but not therefore less discordant, and two or more drums of a very hoarse sound, a band sufficiently disagreeable to an ear accustomed to European musick, as mine unfortunately had been. The father, or the nearest relations, follow with the persons invited, who surround the child mounted on a horse, of which the saddle is covered with a red cloth.

If the child be too young, he is carried in the arms of a man on horseback. All the rest are on foot. The Neophyte is generally covered with a sort of cloak made of white linen, and over this cloak he wears a red one adorned with various ribbands, and a fillet or band of silk is tied round his head. A man walks on each side of the horse with a silk handkerchief in his hands, with which he drives away the flies from the child and from his horse. Some women, wrapt up in their enormous Hhaïks or bournous, close the procession.

Though there were circumcisions every day during the festival of Mouloud, yet I waited till the last, because I was assured that they would then be more numerous, and indeed on that day the streets

were full of people going and returning in crowds, and of soldiers with their guns.

At ten in the morning I left my house, and pressing through the crowd, I went towards the chapel. I found on my way groups of three or four or more children, who were going to endure the ceremony. The country was covered with horses, soldiers, inhabitants, Arabs, and collections of women, intirely enveloped in their concealing garments, and sitting in hollows of the ground or under the shade of trees. These women, as the children passed by, uttered cries exceedingly shrill, which are always considered from them as signs of mirth and of encouragement.

After having reached the hermitage, I crossed a yard crowded with people, and entered the chapel, where I found what may be called a real butchery.

On one side of the saint's sepulchre were placed five men dressed only in shirts and drawers, with their sleeves turned up to their shoulders. Four of these men were sitting in front of the door of the chapel, and the fifth was standing at the side of the door, in order to receive the little victims. Two of those, who were sitting, held the instruments of the sacrifice, the other two had each a purse or little bag, filled with an astringent powder.

Behind these four ministers was a group of about twenty children of all ages and colours, who had also their part to play, as we shall see presently; and at the distance of some yards an orchestra of the same kind as I have described before, was executing its discordant tunes.

Every time that a Neophyte arrived, his father, or the person who was there to represent him, walked before him, and, entering the chapel, kissed the head of the operating minister, and made him some compliments. The child was then brought forward, and immediately seized by the strong-armed man who was appointed to receive the victims; and he having lifted up the gown of the child, presented him to the operator. At this moment the music began

to sound with its loudest noise; and the children, who were seated behind the ministers, started suddenly up, and shouted with great vociferation, to attract the attention of the victim, and, by the motions of their fingers, directed his eyes to the roof of the chapel. Stunned with all this noise, the child lifted up his head; and that very moment the officiating priest laid hold of the prepuce, and pulling it with force, clipped it off with one motion of his scissars. Another immediately threw a little astringent powder on the wound, and a third covered it with lint, which he tied on by a bandage; and the child was carried away.

The whole operation did not last half a minute, though it was executed in a very clumsy manner. The noise made by the children and the music prevented me from hearing the cries of the victims, though I was close to them. However, their gestures proved sufficiently what they suffered. Every child was afterwards put on the back of a woman, who took him home, covered with her Hhaïk or bournous; and followed by the same train with which he had arrived.

I saw with the Neophytes from the country a great number of soldiers and Bedouins, who surprized me very much by their manœuvres with their long guns. These they fired off between the legs of each other; and this perilous sport was considered as a demonstration of friendship.

I have heard it said that some Christians have visited Mahometan countries, and travelled there with safety, by merely assuming their dress. But I look upon the safety of their journey as almost impossible, unless they have previously submitted to the rite I have been describing; because this is the first point enquired into when they see any strangers. Hence on my arrival at Tangiers my servants were frequently questioned about it, and sometimes myself.

The city of Tangier, viewed from the sea-side, presents a pretty regular aspect. Its amphitheatrical situation, its whitened houses; those of the Consuls, which are regularly built; the walls sur-

1.

Dessiné par Mackallen *Gravé par Adam.*

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rounding the town; the *alcassába*, or the castle, built on a hill *; and the bay, which is sufficiently spacious, and surrounded by hills, compose an interesting view; but as soon as we approach the inside of the town the illusion ceases, and we find ourselves surrounded with every thing that characterizes the most disgusting wretchedness.

Except the principal street, which is rather large, and which from the gate on the sea crosses the town in an irregular manner from east to west, all the other streets are so crooked and narrow, that scarcely three persons can pass along them in a line. The houses are so low, that one may reach the tops of most of them with the hand. The roofs are all flat, and covered with plaster. Few of the houses have high tops. The dwellings of the Consuls have decent windows; but in those of the inhabitants we only see a few, not above a foot square in size, or some loop holes, an inch or two in width, and a foot high. In some parts the principal street is badly paved; the rest is abandoned to simple nature, with enormous rocks, which they have not even taken the pains to smooth.

The walls which surround the town are in a state of total decay. They have both round and square towers; and on the land-side they are surrounded by a large ditch, which is also in ruins. Trees are planted on its sides; and it is bordered with kitchen gardens.

On the right hand of the gate from the sea are two batteries; the one higher than the other. The former has eleven, the latter fifteen pieces of cannon. The high battery commands the sea in front, and has a small flank with two pieces, which defend the landing place and the sea gate. The lower battery commands also in front the sea-shore. There are besides twelve pieces of artillery placed very high on the wall. The cannons are of various calibers, and of European make. But the carriages are made in the country, and so badly built, that those of the 24 and 12-pounders would not stand the fire of an enemy for a quarter of an hour. They are composed of two

* See Plate I.

shapeless logs, with two or three cross-pieces, a weak axle-tree, and two wheels made of thick planks, almost without iron-work. The whole is painted black, and, I think, made of oak. On the east side of the bay there are three other batteries.

The largest vessels that I have seen enter the port were of 250 tons burthen; but though the bay is exposed a little to easterly winds, its situation is pretty good; and it appeared to me that a valuable port might be made there with little expence.

The town of Tangier, from the land side, has no other defence than the wall and the ruined ditch; but without batteries. On the north side, the enclosure of the town joins the wall of an old castle, called *alcassába*, built on a hill, and containing a suburb and a mosque.

As the Moors are totally ignorant of military service, their batteries are generally without a guard. The Kaïd has at his door a small guard; and near the sea-gate there is a sort of platform, on which some musquets are exhibited, which are meant to represent a military post. This, however, does not exist, or is reduced to two or three men. Every evening, when the Kaïd takes his walk on the sea-shore, some soldiers perform the ceremony of relieving guard. This is, however, nothing but mere parade, as afterwards every one retires and goes home.

The signal for their retiring is given at ten o'clock at night, by firing off one musquet at the platform. A guard is then placed at the same spot with a sentry, who every five minutes passes the word to another at the sea-gate; the word is *assássa*, and the answer *alabála*. The Moors keep their watch always sitting, and very often without arms; a very convenient but not very military custom.

In the African wars infantry is reckoned almost nothing, and the princes estimate their forces only by the number of their horses. In consequence of this principle, the Moors endeavour to acquire the greatest possible dexterity in equestrian exercises. At Tangier they exercise on the sea-shore, having races on the wet sand at low water. These continual exercises make them excellent horsemen.

The saddles they use are very heavy, with extremely high bows. They have two girts, very tightly drawn, one under the ribs and the other obliquely carried across the sides under the belly of the horse. Their stirrups are very short, and their spurs are formed of two iron points about eight inches long. Thus equipped, and with a very hard bit, they ride the poor horses in such a manner that the blood is often seen streaming from their mouths and sides.

Their military exercises consist of one single manœuvre. Three or four horsemen or more start together with loud shouts, and near the course they fire off their musquets separately and without order. At other times one rides behind the other, always with great out-cries, and when he overtakes him fires his gun between the horse's legs.

They not only treat their horses very hardly, but they do not even allow them any shelter. They generally keep them in the fields, or in an open yard, tying their fore-legs with a cord fastened horizontally between two pegs, without a halter, or they throw them some straw for their food, and give them occasionally barley in a little bag which they fasten to their heads.

The straw is generally given them two or three times a day, but the barley only towards evening.

When they travel, their horses pursue their journey all the day without stopping, and feed only at night. They can endure equally well the most burning sun in summer and the heaviest rains of winter. Notwithstanding this treatment they are stout, strong, and healthy; from this experience I should be tempted to believe that the Moorish method is preferable to the warm stables and full feed so much adopted in Europe, which makes the horses not only delicate but also troublesome in great military evolutions. Perhaps, however, the difference between the climates should be considered.

There are many horses at Tangier and some mules, but very few asses. The latter and the mules are mostly very small. The horses are of all sizes, but in general they do not stand very high; they have much fire and excellent qualities; they are not regularly trained, because their masters are not acquainted with the art of

breaking them in. Most of them are white or ash-coloured, and these are the strongest; but the chesnut ones are generally the handsomest.

The population of Tangier is estimated at ten thousand souls. They are chiefly soldiers, little retail dealers, and clumsy mechanics. There are a few persons in good circumstances, and some Jews.

The most distinguishing characteristic of these people is idleness. At every hour of the day they are seen sitting or stretching themselves in the streets and other public places. They are incessantly gossiping and paying visits, so that at first it cost me great trouble to get rid of them; but afterwards as they began to respect me, they withdrew at the first expression of my wish to be alone. By this means I procured time to pursue my own plans and occupations.

The complete dress of these people consists of a shirt with very wide sleeves, enormous drawers of white cloth, a woollen waistcoat, or a small cloth jacket, and a red pointed cap; most of them roll round this cap some cotton or white muslin into a turban. The Hhaïk envelopes them completely, and even covers the head like a hood. Sometimes they wear over this Hhaïk a white wrapper or bournous. Their slippers are yellow. Some, instead of the jacket, have a caftan or long robe buttoned before from top to bottom, with very wide sleeves, but not so long as the Turkish caftan. All of them use a woollen or silken sash.

The women are always so completely wrapped up, that it is difficult to see even one of their eyes under the deep fold of their Hhaïk. They wear on their feet enormous large red slippers, but like the men, without stockings. When they carry a child or a burthen, it is always on their backs, so that their hands are never to be seen.

The dress of the children consists only in a simple tunick with a sash.

The bournous over the Hhaïk is the ceremonial dress of the talbes or learned men, the imaums or chiefs of their mosques, and their fakihs or doctors of law.

CHAP. III.

AUDIENCES OF THE GOVERNOR. — THOSE OF THE KADI. — FOOD. — MARRIAGES. — SEPULCHRES. — PUBLIC BATH.

THE Kaïd or Governor gives his audiences every day to the publick, and dispenses justice almost always by verbal judgments. Sometimes the two parties appear together, but sometimes only the plaintiff comes; in this case the Kaïd authorises him to fetch the party accused, which is done without opposition, because the least resistance would be most severely punished.

The Kaïd lying on a carpet and some cushions, prepares to hear both parties, who are placed squatting down near the door of the hall, and the discussion begins. Sometimes the Kaïd and the parties begin speaking, or rather bawling aloud, all together for a quarter of an hour, and without any possibility of understanding each other, till the soldiers, who are always standing behind the parties, strike them violently with their fists to make them silent. The Kaïd then pronounces his judgment, and directly afterwards both the parties are turned out of doors by the soldiers with redoubled blows, and the sentence is executed without remission. It is a remarkable circumstance that all who present themselves for judgment before the Kaïd, are, after the decision, turned out in this manner by the soldiers, who continually cry out, "*sirr, sirr,*" (run, run.)

Sometimes the Kaïd gives audience at the door of his house; in this case he is seated in a chair, and a crowd presses round him.

During the first day of my arrival I assisted at one of these audiences. A young lad presented himself to the Kaïd with a slight scratch on his face, and made his complaint. His adversary was brought in and condemned to receive one-and-thirty lashes. He was directly seized by four soldiers who threw him on the ground;

a cudgel with a running knot was brought, in which his feet were fastened, and a soldier gave him one-and-thirty lashes on the soles of his feet with a tarred rope. After this operation the accuser also was beaten out with redoubled blows. I had a great inclination to ask pardon for the accused, but I forebore, not knowing how my request might be received. I learned afterwards that upon all occasions of this kind I might interfere in behalf of the sufferer, after the first ten or twelve blows. At each stroke the sufferers generally cry out, *Allah!* "God!" Some of them, however, instead of the exclamation count fiercely the blows one by one. Sometimes, but very rarely, petitions in writing of four or six lines are presented to the Kaïd. The whole writing apparatus of his secretary is confined to a small ink-horn, a pen made of reed, and some scraps of paper very small, folded in the middle, and ready for him to write the order. This however, very seldom occurs. This secretary has neither office nor records, so that the papers given to him are soon destroyed. He does not keep the smallest register even of the orders which are transmitted to him.

The Kaïd in his judgments is governed by nothing but his own sense of right and wrong, be it good or bad; for any further guide, he has only the precepts of the Koran. In extraordinary cases he consults the Fakihs, or sends the parties to the Cadi or civil judge.

The Governor at Tangier is named Sid Abderrahman Aschasch. He was but a common muleteer; he can neither read nor write, and not even sign his name, but he has some natural ability, and a sort of bold vivacity: he has, however, not sense enough to know the use of instruction to mankind, and has refused, on system, even to give it to his children, who have therefore never been taught either to read or write. He has actually acquired a large fortune at Tetuan, which is also under his command, and where his family resides. He lives himself occasionally at both places, having a lieutenant at Tangier, and another at Tetuan, to govern them in his absence.

The hearings before the Cadi are not quite so tumultuous as those before the Kaïd; they are transacted nearly in the same manner; his decisions are taken from the precepts of the Koran, and from tradition, so far as they are not in opposition to the pleasure of the Sovereign. After a case has been judged by the Kaïd or by the Cadi, there is no appeal for the parties but to the Sultan himself. There are no intermediate tribunals.

Provisions are plentiful at Tangier, and very cheap, especially meat, which is very fat. They make very good bread, and even the most common sort is not bad; the water is likewise good, though little care is taken of the conduits. There is no public tavern for the sale of wine; the Consuls order their own supplies from Europe.

The fruits are excellent, and consist chiefly of figs, melons, grapes, and Tetuan oranges.

The principal food of the inhabitants of all the kingdom of Morocco consists of a sort of paste called *couscoussou*; it is made only of flour and water, kneaded to a hard paste, which is divided into small pieces of a cylindrical form as big as a finger; these are afterwards reduced to grains, by slicing them, and by dividing them dexterously with the hands; they are then spread upon a napkin, and exposed to the sun or to the open air to be hardened. To boil this couscoussou, it is put with butter in a kind of pot, whose bottom is full of small holes. This pot is placed over a larger one, which the poor fill with water only, but the better sort add some meat and poultry. This double pot being placed before the fire, the steam which ascends from the lower one enters through the holes of the upper, and boils the couscousson above. If there be meat in the lower pot, it is served up on a plate, surrounded and covered with the couscoussou, which forms thus a sort of pyramid, without any gravy or soup; the grains of the couscoussou are loose, and do not adhere: they are made of all sizes, from the smallness of oatmeal to the size of grains of rice. I look upon this dish as the

best possible food for the people, for besides the advantage of being easily procured and conveyed, it is also very nourishing, wholesome, and agreeable.

Every mussulman eats with the fingers of his right hand, without either knife or fork, because the Prophet used this way of eating. This custom, which offends the eye of a Christian, is not however either disgusting or inconvenient. After all the legal ablutions which the mussulman performs during the day, and in which he washes his hands (as we shall see by-and-by), he also washes them before he sits down to table, and after he has eaten his meal, so that they are always extremely clean; besides, their way of taking their meat with their fingers is very convenient. As to the couscoussou, they have the custom of forming it into balls, which they put into their mouths.

There are some cooks in Morocco who are skilful enough in their art, and capable of dressing a great number of ragouts with various meats, poultry, venison, fish, and vegetables; but as the laws do not allow them to eat the blood, much circumspection is necessary. As to their fish or game, they are not eaten, unless care has been taken so to wound them while alive, that all the blood runs out of the body of the animal. Wealthy people have generally black negro-women for cooks, and some of them are very dexterous.

When they are going to eat, the dish is placed on a small round table, without legs, of about twenty to thirty inches in diameter, with an edge about five or six inches high; this table is spread with a kind of conical cover of osier or palm-leaves, which are sometimes of various colours. All the dishes in Morocco have the form of an inverted cone, truncated, so that the bottom of the dish is very narrow. Sometimes small soft loaves are put on the table round the dish, and every one takes a pinch of the bread before him as he wants it.

Every dish is served on a different table, always covered, so that there are as many tables as dishes. Sometimes a large cup or bowl

of sour milk is served separately, with many clumsy wooden spoons, long and deep, and the guests take from time to time, or even at each mouthful of meat or couscoussou, a spoonful of this milk. They are seated on the ground, on a carpet spread round the table, and all help themselves from the same dish. When there are many guests, several tables are served at the same time, and four or six, with their legs crossed, place themselves around each table.

Every time a Mahometan sits down to table, he begins by invoking the deity with "*Bism Hlah,*" (in the name of God;) he ends his repast with the word "*Allhámdo-Lillâhi,*" (praise be given to God.)

These invocations are also made before and after drinking; they are also uttered whenever any business is undertaken: but if the name of God be always in their mouths, a due veneration for him is not always in the hearts of those who invoke him. When they rise from table, they not only wash their hands, but also the inside of their mouths, and their beards. For these ablutions a servant or slave brings in a bason of copper or earthen-ware in his left hand, and in his right an urn or jar, with a napkin upon his left shoulder; he presents these successively to each guest, who holds his hands out over the bason, without touching it; the servant then pours water upon them; the guest washes his own hands, and with his right hand takes some water to wash the inside of his mouth and his beard; they then dry themselves with the napkin. Rich people employ two servants for this ceremony, one to present the water, and the other the napkin. Few Mussulmen use table cloths at their meals; it is their invariable custom to close their dinner with a cup of coffee.

Coffee was formerly very much used at Morocco; they drank it at all hours of the day, as in the East; but when the English made presents of tea to the Sultans, they offered it to the persons at that court, and soon the use of this liquid spread by degrees to the lowest ranks of society, so that at this time more tea is drank in proportion at Morocco than even in England; and there is no

Mussulman in any tolerable circumstances who has not at all hours of the day tea ready to offer to every one who may visit him. It is taken very strong, seldom with milk, and sugar is put into the tea-pot. The English provide them with both the sugar and tea, of which article great quantities are imported from Gibraltar.

The law allows every Mussulman to have four wives, and as many concubines as he can maintain; these latter ought to be bought, or taken in war, or received as presents; some, indeed, are engaged by a contract made between the suitor or his parents, and the parents of the intended bride, before the Cadi and witnesses. The marriage is performed without any religious ceremony, so that it is merely a civil act. But we must remark, that notwithstanding this deficiency of that religious sanction which other nations give to the connubial union, the laws of chastity and domestic peace are better preserved in Mussulman families than elsewhere. The laws in favour of divorce are a great constraint on the women, and poligamy leaves no excuse for disorderly caprice.

When the marriage contract has been signed, the family of the bridegroom sends generally some presents to that of the bride; they are carried thither by night in much ceremony, with a great number of lamps, candles, and torches, and accompanied by a band of those wretched musicians whom I have already noticed, and also by a troop of women, uttering shrill exclamations.

The bride is conducted in form to her husband, with a retinue like that which attends the children at their circumcision. The first time that I saw this ceremony at Tangier was about six in the morning. The young bride was carried on the shoulders of four men, in a kind of cylindrical basket, which was lined on its outside with white linen, and covered over with a lid of a conical form, painted of various colours, like those which they put on their tables. This basket was so small, that I should have thought it impossible to have placed a woman it; it looked altogether as if they were carrying a large dish of victuals to the bridegroom. When it arrived, he lifted up the lid, and then for the first time beheld his future wife.

II.

Michallon del.

Adam sculp.

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When a Mussulman dies, he is put on a litter, covered with his Hhaïk, and sometimes with boughs of a tree; he is then carried on the shoulders of four men, and followed by a great number of people, without any order, who have no sign of mourning, and who hurry hastily along. This groupe moves towards the gate of a mosque at the hour of the noon prayers; when these are over, the Iman gives notice that there is a dead body at the gate; every one then rises to make a short and general prayer for the repose of the soul of a true believer; but the corpse is not taken into the mosque.

As soon as the prayer is finished, all the train start again, and proceed at the same rapid pace, because the Angel of Death is waiting in the grave for the body, in order to begin his examination of it, and to pronounce the judgment which is to decide the fate of the deceased. At every moment the bearers are changed, because every one wishes to participate in this act of mercy. On the way they all sing verses from the Koran, in the tune of *re, ut, re, ut.*

When they arrive at the burial ground *, they make a short prayer; the corpse is then put into the grave without a coffin, and placed in the ground a little on one side, so that the face may look towards Mecca. The right hand is put to the ear of the same side, as if leaning upon it. Afterwards some earth is thrown upon the body, and the retinue return to the house of the deceased to compliment the family. During all this ceremony, as well as from the moment of the death, and for eight days following, the women of the family assemble for no other purpose than to make most horrible outcries, which last almost all the day long.

The public bath at Tangier is very indifferent, and of a miserable appearance; the entry to it is by a small door, from which descends a narrow staircase, and on the right hand is a well, which furnishes the water necessary for this establishment. At the left hand is a sort of landing place, with a small room on one side; it is here that the bathers undress and dress. To the right of the

* See Plate II.

landing-place is an apartment, or rather a cellar, which has so very little light, that when you enter it you seem to be quite in the dark; the bottom of this cellar is full of water, and very slippery. Most people take their bath in this part by using one hot and one cold pail of water, which they mix to the temperature they want, and throw gradually over their body with their hands, after having performed the usual ceremonies of ablution.

Those who prefer a vapour bath go into a room on the left, which is paved with white and black squares of marble. The ceiling is vaulted, and holds three circular dormer-windows, of about three inches in diameter, closed with pieces of different coloured glass, which produces a pretty good effect as to light. The door of this room is always shut, and opposite to it is a small bason, which receives hot water from a conduit; the cold water stands in pails. The moment the bather enters this room he feels a very hot and suffocating atmosphere, which affects the respiration, and in less than a minute all the body is covered with moisture, which uniting in large drops, flows down the skin in profuse perspiration. The marble floor upon which he sits is so heated, that it produces at first a heat almost insupportable, but which soon seems to dissipate. He remains seated in this room as long as he judges proper; an ablution is then made, and the body is washed; however the great transition from heat to cold, in order to dress, is very disagreeable, as there is no intermediate room to diminish gradually the temperature of the body before it is exposed to the open air.

The first time I went into this steam-bath I experienced an actual sensation of great fatigue from its high temperature, but in a short time I became accustomed to it, and learnt to appreciate its salubrity; my permanent feeling was, that less heat and better accommodation would be great improvements. Whenever I went there I commonly found eight, ten, and even more people quite naked, which appeared to me to be very indecorous.

The price of these baths is a *mouzouna*, called by the Europeans *blanquille*; its value is about two French sols, or an English penny.

There is a stove under the room of these baths to support the heat they require. There is also a cauldron from which the hot water is conveyed by means of a pipe, which is opened and shut with a cock; another pipe lets in the steam of the water from it. This steam is encreased when the water is poured on the hot floor; by this operation the atmosphere is filled with humidity, perpetually augmenting, till it produces the effect which I have mentioned, upon all who enter the room.

CHAP. IV.

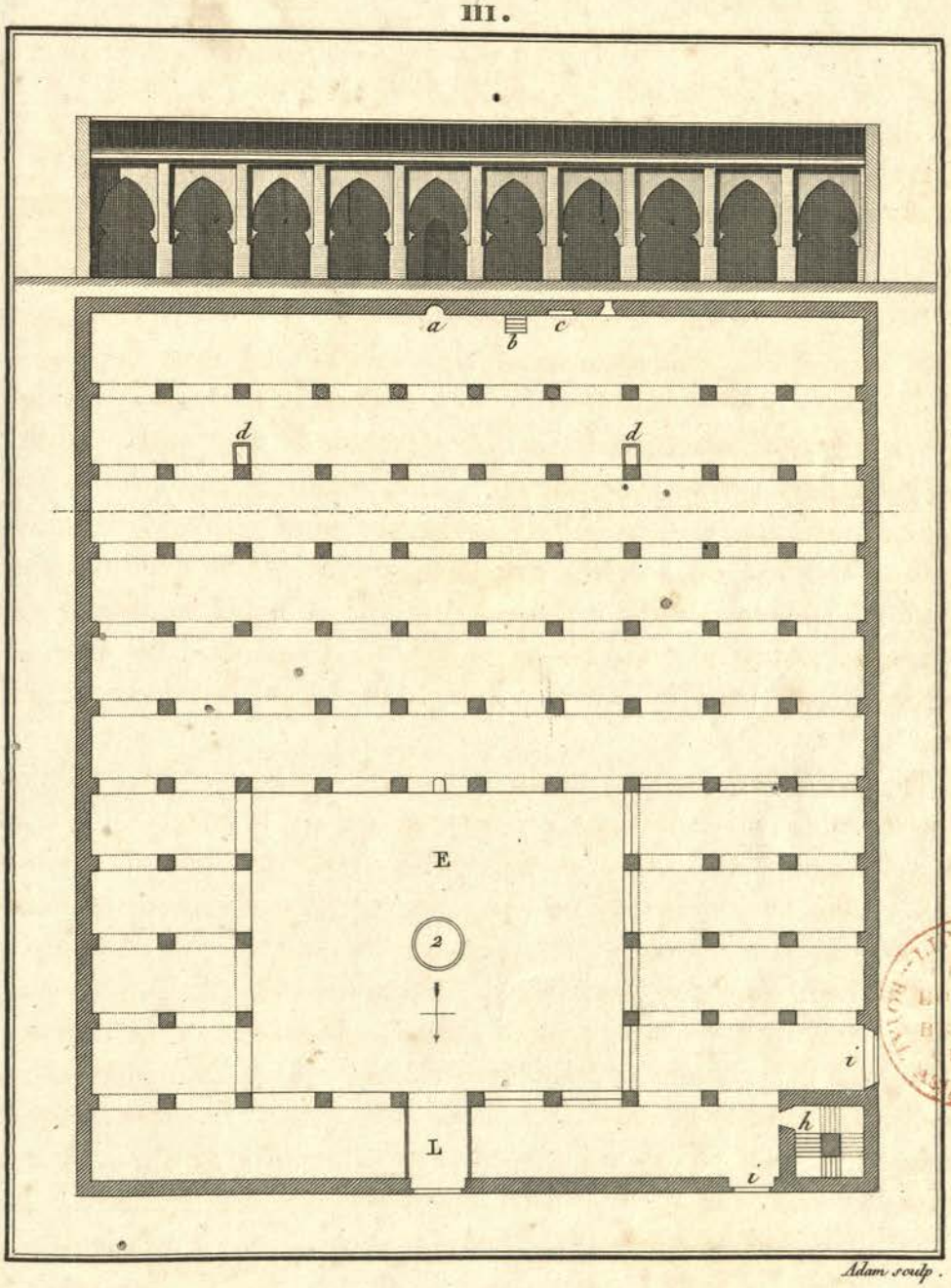
ARCHITECTURE.—MOSQUE.—MUSIC.—AMUSEMENTS.—FEMALE EXCLAMATIONS. SCIENCES.—SAINTS.

THE architecture in Moorish, or Western Arabia, resembles in nothing the ancient or modern Oriental. Far from finding in the present Moorish architecture that elegance and boldness which distinguish the ancient Arabian architecture, all its works exhibit marks of the grossest ignorance. The buildings are constructed without any plan, and seemingly at random, and with such an ignorance of the first rules of the art, that in some of the first houses I found the staircase without the smallest ray of light, so that it was always necessary to burn lamps on them. In general the porches and staircases are very shabby, though the house be of the largest size.

The form of the houses consists always of a square court, of which two, three, or all four sides are surrounded by a gallery. A very narrow room of the length of this gallery runs parallel with it; but these rooms have generally no windows, nor any other opening than the door in the middle which opens on the gallery; hence all their dwellings are dark and badly aired. The roofs of the houses are flat, and covered with the same kind of plaster as the floors of the rooms.

The walls are made of lime, plaster, and stones, but more commonly of a kind of greasy clay beat up with water. In order to erect such a wall two planks are placed perpendicularly with a sufficient space between them, into which is thrown the clay kneaded with water till it has acquired the consistency of paste. Two men then beat it down between the two planks with their clubs; they accompany their work with songs, to which their clubs beat time. The difficulty of procuring strong beams obliges them to construct very narrow rooms, in order to make the small wood of the country answer their

III.



Adam sculp.

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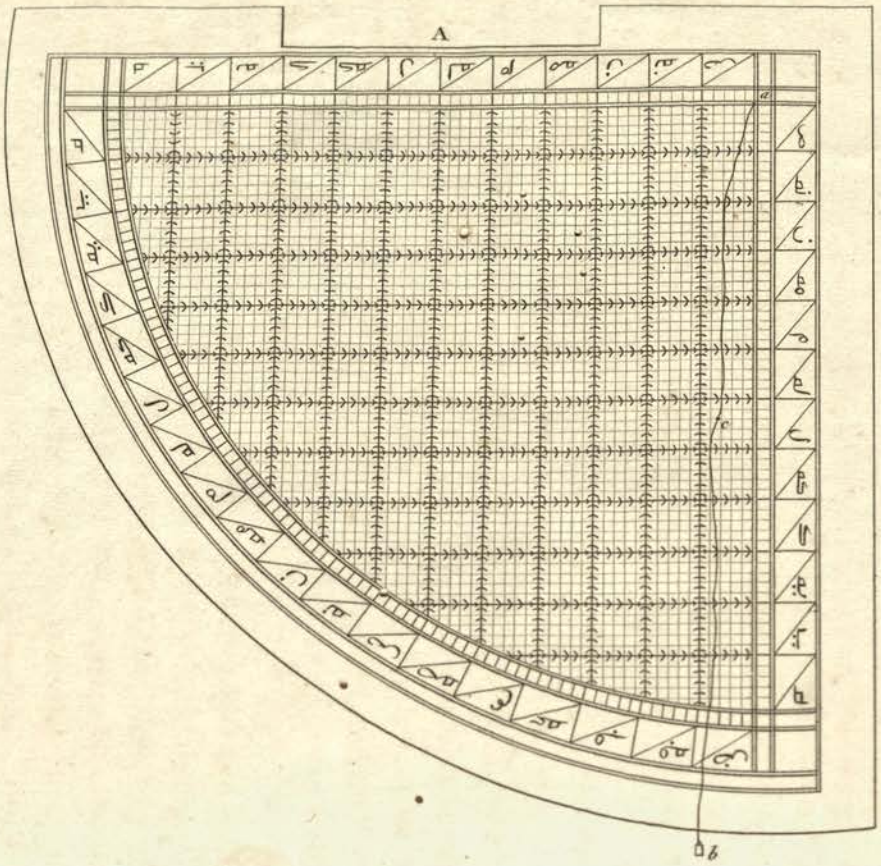
V.



Gravé par Adam.

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purpose. They put over it a bed of reeds, which they cover with plaster about a foot thick; this heavy ceiling crushes the dwelling, and seldom lasts long.

The doors are of a very clumsy construction, and most of the locks at Tangier are made of wood.

The use of sewers and other important conveniences is almost unknown there.

The architecture of the mosques is as rude as that of the houses. The principal mosque is composed of a yard surrounded by arcades, and opposite its gate are several rows of parallel arches, as shewn in Plate III. The front is entirely plain *, and the minaret is placed at the left corner. The arches and the roof are very low; the timber work, which is very clumsy, is open, and the construction in general of this building very indifferent.

Having observed that the mosque had no water for drinking, I caused a large jar to be solidly fastened by masons to the side of the gate, with a vessel to drink with, attached to it; and I endowed this establishment with sufficient means to keep it supplied with water.

In a room over the door of the mosque the Cadi's son resides, who takes care of two large clocks and a small one, which are used to regulate the hours for prayer. But as this person had only a very rude sort of dial or instrument, of which I took a drawing †, to adapt their motions to that of the sun, he could never know the true hour precisely; it was always some minutes different. I was therefore obliged, during my stay at Tangier, to observe and settle the time, and the clocks of the mosque were regulated accordingly. Thus their hours of prayer, and the calls of their Muezzin from their minaret, depended on my watch.

The mosque is called in Arabic *El-jamaa*, or the place of meeting. At the bottom of the mosque there is a nich nearly fronting the spot where Mecca is believed to be situated.

* See Plate IV. † See Plate V.

In this place sits the Imaum, or the person who directs the prayers. A sort of pulpit stands on the left-hand side; it has a wooden stair case * on which the Imaum ascends every Friday before the noon-prayer, and preaches a sermon to the people. In the great mosque there is a press usually kept locked, which contains some Korans and other religious books. There are also two wooden chairs, on which the Fakihs sometimes sit to read before the people †. At the top of the several arches a lustre and some lamps of bad green glass are suspended, but hanging without order or symmetry. The greatest part of the floor is covered with mats. In the yard behind the mosque there is a well, from which water for the ablutions is taken; it is of a bad quality.

I shall defer my remarks on the religion or worship of this nation till I reach Fez.

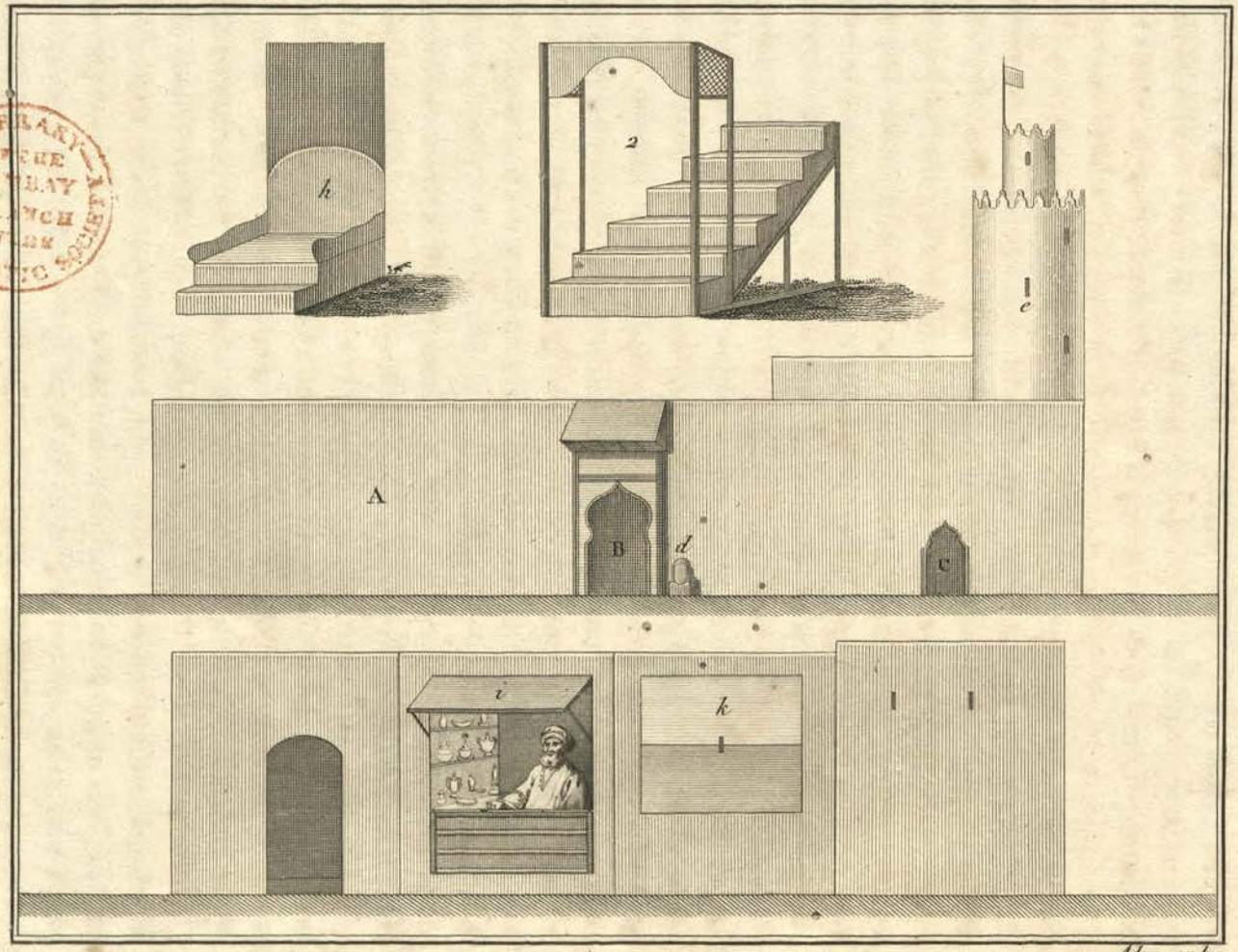
The musick at Tangier has nothing to please even the least delicate ears. It is executed by two clumsy bagpipe players, who, upon instruments still more clumsy than themselves, endeavour to play in unison with instruments that are never in tune, and never keep the same time. They have no fixed airs, as they do not use notes, and play only from memory.

It very often happens that one of them wanders from the other, who from his louder playing is forced to follow him. This concert is not unlike an organ tuning. But notwithstanding this frightful harmony, such is the force of habit, that I became at last reconciled to the tumultuous discord, and even made such a progress in it myself, that I succeeded in making out some of the airs most in use, and noted them down in the European characters. These airs, which are difficult to accompany by a bass, are mostly in the key of *re*. I shall attempt to give an essay on the Oriental musick compared with that of Europe.

It is impossible for these bag-pipe players to enjoy a long life, on account of the extraordinary expenditure of their breath in playing

* See Plate IV. † Plate IV.

IV.



Adam sculp.

TAYLOR LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

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on these instruments. They swell their cheeks extremely, and notwithstanding a circle of leather which covers them about two or three inches round their mouth, the quantity of saliva which they threw out, and the swelled state of their bodies, shew the violence of their exertions.

I have already mentioned that these instruments are always accompanied with a large drum, whose hoarse sound is heard every four or five minutes, but more generally is struck every minute, or in some airs oftener.

These musicians generally assist at all marriages, circumcisions, compliments of felicitation, and the Easter holydays; they are not admitted into the mosques, and their art forms no part of divine worship.

There is no kind of public amusement or society at Tangier. The idle Moor goes out of his house in the morning, and sits down on the ground at the market, or some other public place; others passing casually by do the same; and thus they form circles, where they talk all day long.

My house, during all my stay at Tangier, was the only place for the meeting of the Fakihs. They came there to drink tea. The Consuls and other Europeans keep among themselves. They form a sort of republic, entirely distinct from the Mussulmen, and take their turns in having their evening circles and conversations.

The women being totally excluded from the society of men, have no other part left them to play at the public feasts, than to show their presence by most shrill and penetrating cries, which they utter from their enveloping Hhaïks.

When a child has finished his studies, which consists only of learning to read and write, the sum of all the knowledge of a Moor, he is paraded on horseback through the street, with the same ceremony as at their circumcision. His family gives feasts, which the women always accompany with their shrieking cries. They utter these in honour of the king's presence; and when I became of some consideration among them, they conferred these compliments on me.

As this exertion is considered as a kind of talent, and is the result of art, they seize every opportunity of making it, and endeavour to excel each other in it, as well in the shrillness as in the length of the sound. Sometimes I heard them pass my house in groups at one and two o'clock after midnight, shrieking out their horrible exclamations.

As they have not the art of printing, it is difficult to read their writing, on account of the arbitrary form of the letters they make, and from the want of vowels and punctuation: hence the people are plunged in the grossest ignorance. I met in this country only one person who had heard anything about the movement of the earth. Their conjectures upon the planets, the stars, and motion of the firmament, are exceedingly extravagant. They have not the slightest idea of physic. One of those who call themselves learned, seeing in my hand one day an artificial horizon filled with mercury to make an astronomical observation, gave me to understand, with a great deal of importance, that it was an excellent thing to kill vermin and insects with. He shewed me how to apply it to the folds and seams of their clothes. This was the most beneficial use to which he could employ mercury.

The Moors confound astronomy with astrology, and have a number of astrologers. They have no knowledge of chemistry; but they have some pretended adepts in alchymy. They are entirely ignorant of medicine. As to arithmetic and geometry, their ideas are very confined. They have scarcely any poets, and still fewer historians. They know nothing of their own history; and of the fine arts they have not the least conception.

Their only books consist of the Koran and its expositions. This sketch is unfortunately too faithful; and these climates may with propriety be called barbarian.

Among the Mussulmen to be a saint is a condition of life, or rather a trade; and it is taken up and quitted arbitrarily. Sometimes it is obtained by inheritance. *Sidi Mohamed el Hadji* was a saint greatly respected at Tangier. After his death they revered his sepulchre,

which is placed in the chapel which I have described; and his younger brother, who has inherited his sanctity, is also venerated. This man is a great rogue, who from time to time came to pay me a visit, which was considered as a great favour by the inhabitants. His chapel and his house are a safe retreat for all criminals who want to escape the pursuits of justice. No Mussulman would dare to enter his dwelling, without having prepared for it by a legal ablution with water taken from the well which is close to his door; but I, who by a special grace granted to my high birth, was looked upon as superior to any of them, entered sometimes on horseback with my servant into the saint's abode, without any ablution whatsoever.

There is another saint much respected at Tangier, who also became my friend. He was a better sort of man; for, after telling him that he was a rogue, who was cheating his fellow citizens, he owned the truth, and laughed with me in secret at the credulity of the world. He repeated often his favourite saying, that fools are made for the amusement of men of ability.

Another saint ran about the streets like a man out of his wits, followed by a great multitude. He walked with his head bare, his long hair curled, and carrying in his hand a kind of rope, made from a plant called *spartium*, which grows abundantly in that country. This fellow distributed small bits of his rope, as so many relics to those who asked him for them. When I met him in the street, he gave me a whole handful of it, as a particular favour. I placed his precious gift upon my breast, with all possible marks of veneration.

One day, when I was walking in the streets, I was accosted by a Moor, who said to me, "Give me a piaster or two to buy a bournous. "I am a saint; and if you do not believe me, ask your servants or "friends, and you will find that I speak truth." I pretended to believe him, and gave him what he asked for.

There was also another saint at Tangier, who either is an ideot or affects to be one. He always kept in the market-place, and announced his presence by a sort of croaking, not unlike

that of a duck or a goose. His dress and manners were dirty in the highest degree, and too loathsome to describe. I have been told that this saint has publicly committed shocking outrages against decency. In fact, the stupidity of this nation is so extravagant, that an account of them would seem quite improbable, and fit for the Tales of the Arabian Nights. The Fakih and the Talbes pass over these tricks in silence, and leave the people in their folly, though they themselves know very well what to think of it, and conversed very frankly with me upon the subject.

CHAP. V.

JEWS.—WEIGHTS, MEASURES, AND MONEY.—COMMERCE.—NATURAL HISTORY.—GEOGRAPHICAL POSITION.

THE Jews in Morocco are in the most abject state of slavery; but at Tangier it is remarkable that they live intermingled with the Moors, without having any separate quarter, which is the case in all other places where the Mahometan religion prevails. This distinction occasions perpetual disagreements; it excites disputes, in which, if the Jew is wrong, the Moor takes his own satisfaction; and if the Jew is right, he lodges a complaint with the judge, who always decides in favour of the Mussulman. This shocking partiality in the dispensation of justice between individuals of different sects begins from the cradle; so that a Mussulman child will insult and strike a Jew, whatever be his age and infirmities, without his being allowed to complain, or even to defend himself. This inequality prevails even among the children of these different religions; so that I have seen the Mahometan children amuse themselves with beating little Jews, without these daring to defend themselves.

The Jews are obliged, by order of the Government, to wear a particular dress, composed of large drawers, of a tunic, which descends to their knees, of a kind of *burnous* or cloak thrown on one side, slippers, and a very small cap; every part of their dress is black except the shirt, of which the sleeves are extremely wide, open, and hanging down very low.

When a Jew passes before a mosque, he is obliged to take off his slippers, or sandals; he must do the same when he passes before the house of the Kaïd, the Kadi, or of any Mussulman of distinction. At Fez and in some other towns they are obliged to walk barefoot.

When they meet a Mussulman of high rank they are obliged to turn away hastily to a certain distance on the left of the road, to leave their sandal on the ground several paces off, and to put themselves into a most humble posture, their body intirely bent forward, till the Mussulman has passed to a great distance; if they hesitate to do this, or to dismount from their horse when they meet a Mahometan, they are severely punished. I have often been obliged to restrain my soldiers or servants from beating these poor wretches, when they were not active enough in placing themselves in the humble attitude prescribed on them by the Mahometan tyranny.

Notwithstanding these inconveniencies, the Jews carry on a considerable trade at Morocco, and have even several times farmed the custom-house; but it happens almost always that in the end they are plundered by the Moors, or by the Government. On my arrival, I had two Jews amongst my servants: when I saw that they were so ill treated and vexed in different ways, I asked them why they did not go to another country; they answered me, that they could not do so because they were slaves of the sultan.

The Jews are the principal artizans at Tangier. They work hard, though much worse than the most clumsy European. One may from this form an idea of the coarseness of the Moorish manufactures. As the Jews have a particular skill in thieving, they indemnify themselves for the ill-treatment they receive from the Moors, by cheating them daily.

The Jews have synagogues at Tangier; they have even saints or sages, who live, and live well, at the expence of others, as we find many in all sects do. The Jewesses are in general pretty, and some of them even very handsome; it happens very often that they become the mistresses of the Moors, and this contributes sometimes to the diminution of the hostility of the two hostile sects: these women in general have a beautiful complexion. The Moorish women are generally of a dead white, like marble statues, either from

their sedentary life, or because, being always shut up, or closely wrapped when they walk out, their faces are scarcely ever exposed to the open air.

There is no kind of lineary measure known at Morocco but that of the elbow, which is called *draa*; it is divided into eight parts, called *tomins*. As there is no fixed length or original model for the exact dimension of the elbow, it is difficult to find two exactly alike; but by an average comparison of their elbows, made with my European measures, I found that the *draa* of Morocco was equal to 224.17 lines of the toise of France, or to 551 millimeters 26 centimillimeters, French measure.

The measure for corn is called *el-moude*; there are two; the smaller is half the size of the larger. This measure, which is as defective as the *draa*, may be considered as a hollow cylinder, very ill made, and equal to 123.56 lines in diameter, and 106.29 lines in height, which makes 856½ inches cube of the toise of France.

Their weights are subject to as great irregularities as their measures; but after many comparisons, I found that the pound of Morocco, which is called *artal*, contains 16 ounces 347 gr. 40 centiemes of Parisian weight.

The lowest coin of the country is the *kirat*, and the highest the *baïnd 'ki*, of which the progression is as follows:

Copper - { Kirat—4 of them make 1 flous.
Flous—6 of them = 1 el-mouzouna.

Silver - { El-mouzouna or blanquille—4 blanquilles = 1 ounce.
El-dirham or ounce—5 ounces = half a ducat.

Gold - { Half a ducat—2 half ducats = 10 ounces.
Metzkal or matboa or ducat, worth 10 ounces.
El-Baïnd 'ki—worth 25 ounces.

All Spanish coins are current in Morocco, and I think that the Duro or Spanish piastre, which they call *arriol*, is the most common specie of the country; the value of it is, however, very fluctuating:

it is commonly worth twelve ounces of the country, and the Spanish piecette three ounces, which establishes a difference of 25 per cent. between these two; and though they give four piecettes and a half for the duro, which reduces the profits, yet this encourages the smuggling trade in coin, because most of the ships or vessels coming from Europe fraudulently introduce quantities of Spanish piecettes, in order to exchange them against *duros*.

Bad money is very common here; it comes from other countries, and the result of all my enquiries about it was, that it was supposed to be coined in England.

The balance of commerce is very favourable with regard to provisions, but quite the contrary with regard to objects of manufactures. Notwithstanding the fine situation of the port of Tangier, its trade is reduced to a very moderate exportation of provisions, to a trifling smuggling trade with Spain, and to some faint relations with Tetuan and Fez, where a few European articles are imported. With regard to the trade of Morocco in general, it shall be treated of afterwards *.

The ground which forms the basis of the coast at Tangier is composed of different beds of secondary granite of a compact or fine granulated texture. These beds are inclined to the horizon, and form with it an angle of 50 to 70 degrees. They are generally one foot and a half to two feet thick; their direction runs from east to west, and their inclination by which the angle is formed is northerly.

The distance between the beds is commonly about two feet, and this space is filled with a sort of white and not very hard clay, which taking the same direction, forms intermedial beds of a slaty texture. These beds of granite and clay are very little above the level of the sea; their highest point does not exceed thirty or forty feet; but their width is considerable, for they are exactly the same at the river of

* The shops are so extremely small, that the shop-keeper, when seated in the middle of his shop, has no occasion to rise in order to reach any part of his goods and present them to the buyer. See Plate IV.

Tetuan, and at eight leagues distance. I have also remarked some beds of granite advancing into the sea to a great distance, and taking the same direction.

If I were permitted to draw large inferences from small facts, I might say that the catastrophe which opened the Streights of Gibraltar was occasioned by a sudden sinking; not of the ground, which forms the bottom of the Streight, but of that part which is nearest on the south, and on the vacancy of which fell the mountain or earthy mass which formerly occupied the space that is now filled by the arm of the sea. In consequence of this movement the perpendicular beds of granite have taken their actual direction; but on the other side, as this compact granite seems to be of a secondary formation, we may admit all the possible directions in the beds, without supposing any derangement posterior to their formation.

On this bed or general basis of the coast, the waves and the wind have accumulated other beds, of soft clay and of sand; they form the hills and the high mountains of the road to Tetuan. The vegetable and animal remains have made a bed of vegetable earth which covers the whole, and is extremely fertile.

At the southern parts of the bay of Tangier, on the sea shore, the easterly winds have formed by degrees, great accumulations of sand; they represent already little hills, which successively contract the bay, and one day will shut it up entirely. These sands are actually shifting and contain no other substances which can unite them. Notwithstanding this peculiarity, a plant of a lily kind and several others are growing on them, of which I have preserved some specimens.

The climate of Tangier is mild. My thermometer, placed with all necessary precaution to avoid the direct or reflex impression of the sun, and to shew the true temperature of the atmosphere, marked only 24° 6′ of Reaumur, as the greatest heat which was felt on the 31st August at noon, one of the hottest days I experienced there. Another thermometer exposed to the sun, so as to receive all its influence, was at 39° 5′ on the 22d August, at 2 o'clock in the afternoon.

The greatest height of the barometer was at 28in 1′ 9″ Paris measure, and the lowest 27ⁱ 9′, which establishes a variation of 0ⁱ 4′9″.

The smallest atmospherical humidity that was remarked, was 38° of the hygrometer of Saussure, on the 15th of July. The air is here in general cloyed with humidity; it is made sensible not only by the indications of the hygrometer, but also by all metals which oxidate rapidly, in consequence of this superabundance of atmospherical moisture.

The difference of the seasons is well marked at Tangier; the summer was constantly serene. Towards the equinoxes the rains began, as well as the high winds, which continued as constantly. At this season the thunder was very frequent, and one man was killed by the lightning.

Notwithstanding the fertility of the soil, there are few kinds of plants in the vicinity of Tangier. The insects were as rare, at least during my stay; but the most proper season for inquiries of this kind seems to be the spring.

A prodigious number of storks have their nests, or rather their barracks, on the walls of the town; but from the month of September they all begin to migrate towards the south. Their nests are suffered to remain untouched, and it is said, that at their return, every one of them knows his nest again; and if by chance a stork places himself in the nest of another, when that one returns a bloody battle ensues between them, till one is conquered. This spectacle is said to be very often repeated on the day of their return, which is always in the spring.

At Tangier a man can hardly venture to get upon the terrace of his house without danger on account of the jealousy of the inhabitants. The two houses which I successively inhabited were so unfavorably situated, that I could make but few astronomical observations, nor even these without a deal of difficulty. Besides having left my baggage with my instruments at Cadiz, when I at last procured them, the rainy season had come on, during which I rarely found a clear sky; this prevented me from making many observations. I succeeded, how-

ever, in calculating the latitude, which upon an average was found to be 35° 47′ 54″ North.

Having observed at Tangier the last contact of an eclipse of the sun on the astronomical day, 17th August, Mr. Lalande calculated my longitude of Tangier at 0ʰ 33′ 9″ by time, West from the observatory of Paris, or in degrees 8° 17′ 15″. Comparing this result with other observations, the longitude of Tangier, upon an average, offers a deviation from the extremes only of 0° 3′ 15″, and calculating by degrees, is 8° 14′ 0″ West from that observatory. As I had not yet received my instruments when this eclipse took place, I made my observations with one of Dollond's small acromatic telescopes, one foot wide in its focus, which I was obliged to hold in the hand; this compelled me to adopt the average calculation, as I was to suppose the final contact of the eclipse some seconds sooner than the real one. As to the calculation of the time it was exact, because I had a chronometer, whose going was settled by a great number of observations made not only on that day, but both before and after it.

The geographical chart of the kingdom of Morocco, which will be found in the Atlas, I have made from my astronomical observations, from the computation of my tracts, which I have marked in nine great travelling charts, and from the information I received in the country.

Having measured many azimuthal angles, the magnetical declination gave 21° 13′ 24″ West.

Nothwithstanding the difficulties which I met in forming a collection of objects of natural history, I succeeded in gathering at Tangier and in the bay several things, and amongst those some very fine *fuci*. I plucked up several sea plants from the bottom of the sea, in a perfect state.

Mahometans have great difficulties to surmount in making entomological collections. In the first instance, the legal purity forbids the touching of unclean animals; in the next place, they are forbid to burn any animal alive: the first obstacle makes it very difficult to form a collection of coleopteres; and the second makes that of all

sorts of butterflies useless, because if fixt on a pin that is not heated they flutter violently before they die, so as to destroy their beauty. It happened to me one day from this cause, that having fixed on a pin a beetle in a box which contained several other insects, he got loose from his spit, and damaged all the others that I had collected there; one of these was a false tarantula of a very large and very interesting kind.

CHAP. VI.

CONTINUATION OF THE HISTORY OF ALI BEY. — NOTICES ON THE INTERIOR OF AFRICA. — HIS PRESENTATION TO THE EMPEROR OF MOROCCO. — VISITS OF THE SULTAN AND HIS COURT.

SOON after my arrival at Tangier my situation became sufficiently agreeable; the first visit which was paid to me by the Kadi *Sidi-Abderrahmán Mfarrash*; my prediction of the eclipse of the sun, which was to take place on the 17th August, and of which I had traced the figure as it would be seen in its greatest darkness; the appearance of my carriages and my instruments, which arrived from Europe in a vessel; my presents to the Kadi, to the Kaïd, as also to the principal characters there; my liberality towards others; all these circumstances contributed to fix on me the general attention, and in a very short time I attained a decided superiority over all the strangers, and even over all the persons of distinction in the town.

I felt, however, my health affected by the change of climate, by my previous fatigues, and by the new manner of living which I had adopted; I was therefore obliged to begin a cooling regimen, and to use sea bathing, which soon restored my health, and I improved the opportunities which occurred of improving my collections.

One day, as I was amusing myself with swimming at some distance from the shore, I saw coming towards me, and almost on the surface of the water, an enormous fish, which appeared to be about 25 to 30 feet long. I returned in haste to the shore, where my people were waiting for me in great anxiety, and crying out with fear. The fish plunged into the waves, and a few moments after rose up to the place which I had just left.

A Talbe of the name of *Sidi-Amkeshet* paid me one day a visit, and as we were accidently conversing on the interior of Africa, he addressed to me the following discourse :

" Frequently caravans set out from the provinces of Sus and Tafilet, and cross the Great Desert in about two months, to go to *Ghana* and *Tombouctou.*

" There are, in the interior of Africa, two rivers, which both have the name of Nile ; the one passes Cairo and Alexandria, the other takes its direction to *Tombouctou.*

" These two rivers issue from a lake in the mountains of the Moon (Djebel Kamar). The river which goes to Tombouctou does not reach the sea, *but loses itself in another lake.* The mountains of the Moon derive their name from the circumstance, that at every lunation they take successively the colours of a crown or of a lunary rain-bow.

" Travelling from Morocco to the shores of the Nile of Tombouctou is as safe as in the middle of a town, even though you should be loaded with gold ; but on the other side of the river there is no justice nor safety, because it is inhabited by nations of very different character. This river contains the fierce animals called *Tzemsah,* which devour men."

He pointed out with his hand the direction of the courses of these two Niles ; that of Cairo, said he, runs towards the East ; and the other, of Tombouctou, replied I, does that run towards the West ? " Yes, Seignior," said he immediately, " towards the West ?"

How is it possible to reconcile so great a contradiction ? All that I heard, proved to me that the trade between the southern countries of Morocco and Tombouctou is very active and continual ; it is, therefore, impossible that these people should be mistaken or uncertain about the course of the *Nile of Tombouctou,* as thousands of the inhabitants of Morocco are perpetually seeing it. They all say that this river runs towards the West ; at the same time Mungo Park assures us that he saw it flowing towards the East. What must we conclude ? Giving to Mungo Park all the credit which he deserves, we must say

that there passes to Tombouctou, towards the West, another river, which as yet we do not know, and which these people confound with the great western Nile, or Joliba, discovered by Mungo Park, who indeed, declares that this river does not pass actually by Tombouctou. We must suppose that the Joliba makes at this spot a strange winding, which gives to the inhabitants of Morocco the opinion they express; or else we must believe that these people speak without having seen any thing, and only go by the notions of ancient geographers.

However, these circumstances, when separated from the errors which surround them, indicate two singularities; viz. *The union or communication of the two Niles at their source, in the same lake,* and *the loss of the western Nile in another lake.* We shall, upon another occasion, treat on this subject again*.

The cannon of the batteries of Tangier announced, on the 5th October, the arrival of the Sultan *Muley Soliman*, Emperor of Morocco, who dismounted at the castle of the town called *Alcassaba*. As I had not been yet presented to the Emperor, I did not go out, but remained at home waiting his orders, as I had settled with the Kaïd and Kadi; hence I could not witness the ceremony of his arrival.

The next morning the Kaïd apprized me that I might get the customary presents ready for the following day; I did so immediately, and on the morning of the appointed day I had an interview with the Kaïd and Kadi, to prepare for my presentation. The Kaïd asked me for the rest of the presents which I intended for the Sultan; I gave them to him, and we soon agreed upon the subject.

As it was Friday I went to the great mosque to make my noon-prayers, as this was an indispensable duty; the Sultan was also to be there.

Soon after entering the mosque, a Moor came to me and told me that the Sultan had just sent one of his servants to let me know that

* Ali Bei made a journey of two days to Tetaouan, or Tetuan, towards the end of September; it is to be regretted that no description of this excursion has been found among his papers. (Note of the French editor.)

I might repair to the Alcassaba at four o'clock, in order to be presented to him.

Previous to the Sultan's arrival at the mosque, some Negro soldiers entered it, but without order; they were armed, but yet placed themselves promiscuously on either side, without observing rank or file.

The Sultan was not long behind; he entered at the head of a small retinue of Grandees and Officers, who were all so plainly dressed, that we could not distinguish them from the rest of the company. The mosque was crowded; it contained about two thousand people. While I staid there I kept myself rather retired.

The prayer was performed as usual on every Friday, but the sermon was preached by one of the Sultan's Fakihs, who insisted with energy on the point, that it was a great sin to cultivate any commerce with Christians, or to sell or give them any sort of food or nourishment; with many such topics.

As soon as the prayers were over, I had a passage opened for me by my servants and went out. About a hundred of black soldiers were formed out of doors in a semicircle; a numerous assembly of spectators were around them. I went home, and a few minutes after, a servant of the Sultan came to bring me a personal order from his master, and to receive the usual presents.

At three o'clock afternoon, the Kaïd sent to me some men, in order to assist in carrying my presents, which consisted of the following articles; viz.

20 English musquets, with bayonets.
2 blunderbusses of a large size.
15 pairs of English pistols.
Several thousands gun flints.
2 sacks of shot for hunting, and a complete hunting equipage.
A barrel of the best English gunpowder.
Several pieces of rich muslin, both plain and embroidered.
Some trinkets.
A handsome umbrella.
Sweetmeats and essences.

The fire-arms were packed up in boxes, which were locked; all the other objects were placed on large dishes, covered with pieces of red damask, bordered with silver lace. The keys of the boxes, tied together with a large ribband, were placed on a dish.

I went up to the Alcassaba castle, marching at the head of the men and servants who were carrying my present. The Kaïd was waiting for me at the door, and paid me many compliments. We crossed a portico, under which a number of officers belonging to the court were assembled, and entered into a small mosque close by, where we performed our afternoon prayers, at which the Sultan also assisted.

After prayer we left the mosque, at the door of which a mule was waiting ready for the Sultan; it was surrounded with a great number of servants and officers of high rank belonging to the court. Two men in advance were armed with pikes or lances about 14 feet long, which they held in a perpendicular direction. The retinue was followed by about 700 black soldiers, armed with musquets; they were closely grouped, but without regard to order or rank, and were surrounded by a great throng.

The Kaïd and myself placed ourselves in the middle of the passage, close to the two lancers. At our sides were the presents, carried on the shoulders of my servants and of the men who had been sent to me.

The Sultan came out soon after and mounted his mule; when he came to the centre of the circle, the Kaïd and myself advanced a few steps; the Sultan stopped his mule. The Kaïd presented me; I made an inclination with my head towards him, putting my hand on my breast. The Sultan answered by a similar inclination, and said, "You are welcome;" then turning his head towards the crowd, he invited them to salute me; "Tell him," said he, "that he is welcome;" and instantly all the crowd exclaimed "welcome." The Sultan spurred his mule, and rode to a battery which was about two hundred yards distant.

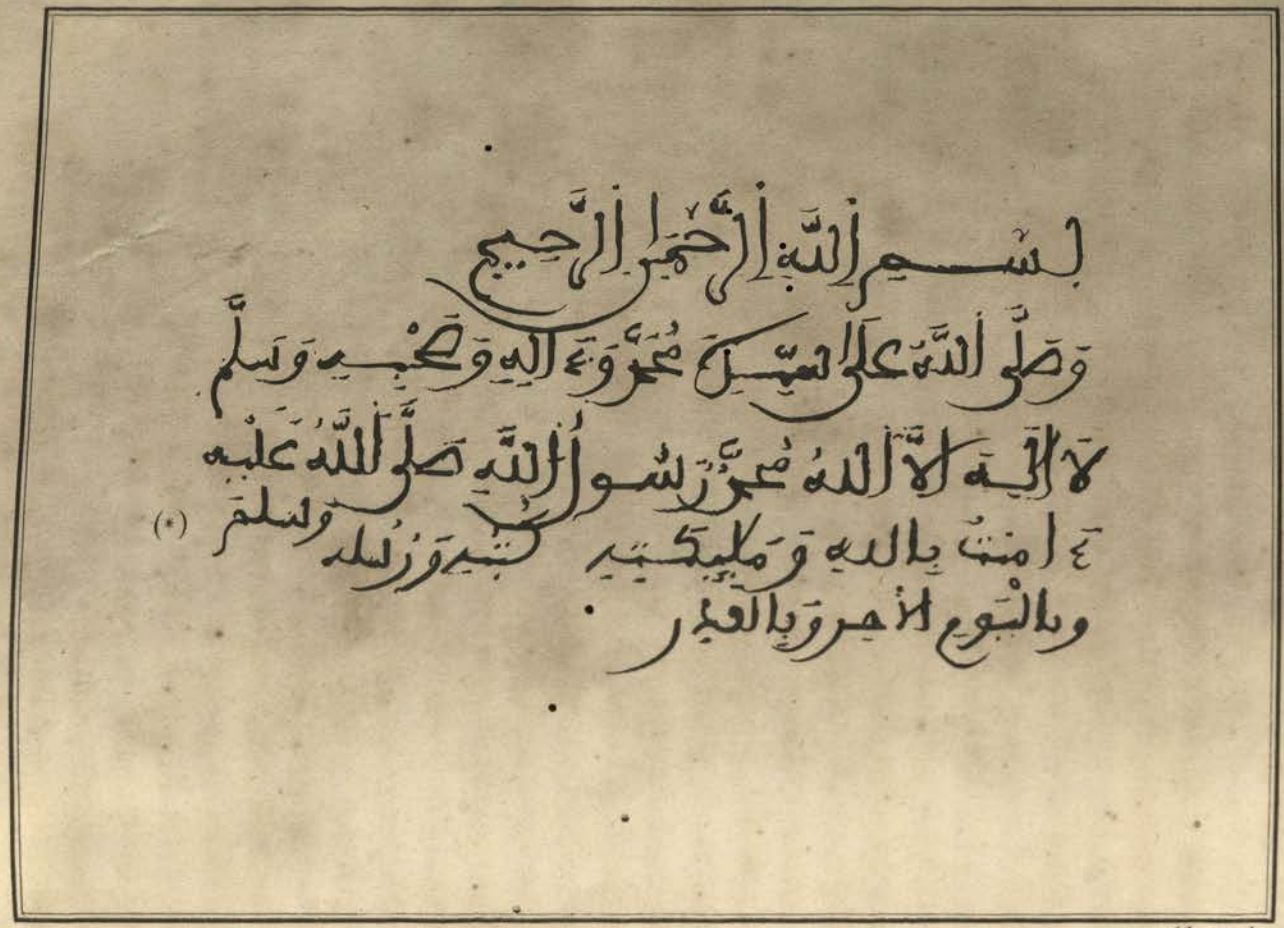
I followed the Kaïd thither, and waited near the gate; the Kaïd, alone, advanced with the presents. From the moment that we

entered the battery there was a profound silence. The whole assembly consisted of about twenty persons, most of them the high officers.

A moment after the Kaïd called me; I followed him to the platform of the battery, which was a kind of terrace, situated on the north towards the sea, and which was defended with nine pieces of cannon of the largest size. At the eastern angle was a small house of wood, elevated some feet above the parapet, with a small staircase of eight stairs. Into this house the Sultan entered, and laid himself down on a mattrass on some cushions. The Kaïd, two high officers, and myself, left our slippers at the door, in order to present ourselves barefoot, which the usual ceremony required. The two officers placed themselves at my sides, each holding me by one of my arms; the Kaïd staid to the left, as if to form a sort of fence round me. We presented ourselves to the Sultan bowing, or rather bending half the body profoundly to him, and placing our right hands on our breasts.

The Sultan repeated to me his "welcome," and bid me sit on the stairs; the officers withdrew, and the Kaïd kept standing. The Sultan told me with some warmth and with a tone of kindness, that he was very glad to see me; he repeated several expressions of this sort, laying his hand on his breast, in order to show me his sentiments both by words and by actions. I found this Sovereign very favourably disposed towards me, at which I was the more surprized, as I had as yet done nothing to merit it.

The Sultan asked me in what countries I had travelled, what languages I spoke, and if I could write them; what were the sciences which I had studied in the Christian schools, and how long I had resided in Europe? He praised God for having caused me to leave the country of the infidels, and regretted that a man like me had deferred so long his visit to Morocco; much satisfied that I had preferred his country to Algier, Tunis, or Tripoli, he repeated me the assurance of his protection and friendship. He then asked me whether I had any instruments to make observations, and having answered him in the affirmative, he told me that he wished to see them, and that I


بسم الله الرحمن الرحيم
وصلى الله على اسمه محمد وآله وصحبه وسلم
لا اله الا الله محمد رسول الله صلى الله عليه
(*) آمنت بالله وملئكته وكتبه ورسله وسلم
وباليوم الآخر وبالقدر

Adam sculp.

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might bring them to him. He had hardly uttered this word, when the Kaïd took me by the hand in order to conduct me home; but without stirring, I observed to the Sultan that it would be necessary to wait until the next day, as it was too late to prepare them for any observations. The Kaïd looked at me with astonishment, as no one dares to contradict the Sultan; but this Sovereign only said, "Well, bring them to-morrow." At what o'clock? "At eight in the morning;" I shall not fail, said I, and taking leave of the Sultan, I went away with the Kaïd.

As soon as I got home, they came to make a collection for the servants of the palace, who receive gratifications upon these occasions; my servants satisfied them with less expence than I had expected.

As the Sultan was speaking to me of my astronomical instruments, he ordered a small metal astrolabe to be brought to him; it was about three inches in diameter, and was used to régulate the clocks and the hours for prayer. He asked me whether I had such an instrument; I answered in the negative, adding, that this instrument was very inferior to those of modern invention.

The next day I went to the castle at the appointed hour. The Sultan was waiting for me on the same place with his principal Fakih or Mufti, and another favorite. He was served with tea.

When I came into his presence, he bid me ascend the small stairs and sit down at his side. He took the tea-pot and poured some tea into a cup, and having filled it up with milk, he himself presented it to me. He then called for pen and ink; they brought him a scrap of indifferent paper, a small horn ink-stand, and a pen made of a reed. He wrote a sort of prayer in four or five lines, which he gave to his Fakih to read, who observed to him that a word was wanting. The Sultan took the paper back and added that word*. Having finished his tea, his Moorish Majesty presented me the writing to read, and accompanied me as I read, with his finger pointing, word by word. He corrected my pronunciation when I

* See Plate VI. being an exact copy of the Sultan's writing.

made a mistake, as a master would do to his scholar. When I had finished reading he desired me to keep the writing, and I have it still in my possession.

The tea-things consisted of a gold sugar-box, a tea-pot, a milk-pot, and three cups of white china, gilt; they were all placed on a gilt dish. The sugar was put in the tea-pot, according to the custom of the country, a method not very convenient, as it compels you most frequently to take it either too much or too little sweetened.

The Sultan repeated to me several times indications of his regard to me. He desired me to produce my instruments, and examined them one after another with much attention; asking me an explanation of every thing that was new to him. He shewed great pleasure in what he saw, and commanded me to make some astronomical observations in his presence. To satisfy him I took two heights of the sun with my multiplying circle; I shewed him several astronomical tables and logarithms which I had brought with me, in order to convince him that these instruments would be of no use to any one who did not understand these books and many others. He was very much surprized at the sight of so many figures. I then offered him my instruments; his answer was, that I ought to keep them as I only knew how to use them, and that we should have plenty of days and nights to amuse ourselves in contemplating the sky. I saw from these and the former expressions that his intention was to keep me near his person, and to attach me to his service; he added that he desired to see my other instruments. I proposed to bring them the next morning, and took my leave.

The next day I attended the Sultan, and went into his chamber; he was laying on a small mattrass and cushion; his high Fakih and two of his favorites were sitting before him on a small carpet. The moment he saw me he raised himself upright, and ordered another small blue velvet cushion, like his own, to be brought for me; he had it placed at his side, and made me sit down.

After some compliments on both sides, I ordered my electrical machine and a camera obscura to be brought in. I presented these

to him as objects of mere amusement, which had no scientifical application. Having prepared these two machines, I placed the camera obscura near the window. The Sultan got up and went twice into the camera; I covered him with the baize all the while that he amused himself in contemplating the objects transmitted by it. That he permitted me to do so was a mark of his high confidence in me. He afterwards amused himself with seeing the electric jar discharged, and had it often repeated; but what surprized him most was the experiment of the electric shock, which I was obliged to repeat a great many times; all of us holding ourselves by the hands in order to form the chain. He asked me many and various explications of these machines, as also of the influence of electricity.

I had sent the day before to the Sultan a telescope, and asked for it now, in order to adapt it to his sight, which I immediately did, and marked the exact place on the tube, after he had found the suitable distance.

I wore very long whiskers; the Sultan asked me why I did not cut them like other Moors; I told him that it was the custom in the East to wear them at full length. He answered, "Well, well, but this is not the fashion here." He had some scissors brought in and cut a little from his own; he then laid hold of mine, and shewed me what I ought to cut and what to preserve; perhaps his first intention was to clip them himself, but as I did not answer he put down the scissors.

Continuing our conversation, he asked me whether I had a proper instrument for measuring heat. I promised to send one, and took leave, carrying along with me my instruments. I sent him the same day a thermometer.

In the evening being at home, and in company with some of my friends, a servant arrived from the Sultan and brought me a present from him. In delivering it to me he fell on his knees, and laid before me something covered with a cloth wrought with gold and silver. The curiosity of seeing the Emperor of Morocco's present made me uncover it eagerly, and I found *two black loaves.* As I

was by no means prepared for such a present, I could not, at the moment, make any conjecture of its meaning, and was for a time so much staggered, that I knew not what to answer; but those who were about me began eagerly to wish me joy; saying, "How happy you are: what good fortune! You are now the brother of the Sultan; the Sultan is your brother." I then began to recollect that among the Arabians the most sacred sign of fraternity consists in presenting each other with a piece of bread; and both eating of it; and therefore these two loaves sent me by the Sultan were his token of fraternity with me. They were black, because the bread made for the Sultan is baked in portable ovens of iron, which gives this black colour to their outside, but they are very white and very good within.

Next day having received the visits of some cousins and other relations of the Sultan, I went with the Kadi to make my visit to the eldest brother of the Emperor, *Muley Abdsulem*, who had the misfortune to be blind. Our conversation, which lasted nearly an hour, turned chiefly on philanthropical subjects.

Tuesday, 11th October, the Kaïd transmitted to me an order of the Sultan, which enjoined me to be ready to go with him next day to Mequinez; he recommended me to ask him for every thing that I should want for this journey. I went immediately to the Kaïd, who was at the castle, and represented to him that I could not set off so soon, and that I must remain some days longer at Tangier. He asked me how much time I required, and I requested ten days. He went to the Sultan, who immediately acquiesced in the delay.

That very evening, accompanied by my good Kadi, I paid a visit to the first Minister, *Sidi Mohamed Salaoui*, who, when he received us, was squatting down in a corner of the small wooden house where I had seen the Sultan; he had not even a mat on the ground under him. The room was lighted by nothing but a miserable tin lanthorn, with four small sides of glass, and placed on the earth close to his side. In this manner he had received the Consul General of France, who left him as I entered. We sat down on

the ground near him, and the quarter of an hour's interview passed in reciprocal compliments.

After this I went with the Kadi to wait on *Muley Abdelmelek*, cousin-german to the Sultan, a man much respected, and who was the General of the Royal Guard. He was in a tent, lying on a mattras with one of his young children, and with his Fakih at his side. As we entered, the Fakih rose; Muley Abdelmelek sat up, and made us sit near him on another mattras; our conversation, which was kind and good-humoured, lasted about an hour.

In these visits the Kadi went on his mule, and myself on horseback, with my people on foot, carrying lanthorns. I made a present to each of the persons I visited, and distributed gratifications to the door-keepers and servants; I made also the proper civilities of this sort to the high officers and favourites of the Sultan.

On Wednesday, 12th October, the Sultan began very early in the morning his journey to Mequinez; thus ended my introduction to the Court of Morocco.

The Sultan, *Muley Soliman*, appeared to be about forty years old; he is tall and lusty; his countenance has the expression of kindness; it was rather handsome, and not too brown; it was distinguished by large and lively eyes. He spoke fast, and comprehended quickly. His dress was very simple, not to say plain, for he was always wrapt up in a coarse Hhaïk; his gait was easy. He is Fakih or Doctor in Law, and his education is entirely Mussulman. His court has no splendour. During all the time of his stay at Tangier he was always encamped to the west of the town in tents, placed without any order; those of the Sultan were in the centre of a large and vacant space, surrounded with a parapet of painted cloth, representing a wall. In Muley Abdelmelek's tent, which was very ample, there was no other furniture than two mattrasses, a large carpet, and a silver candlestick, with a lighted wax candle. Round each tent the horses and mules of its proprietor were fastened, and in the whole camp I saw only two camels. Notwithstanding the

confusion and disorder of this camp, I calculated that it contained about six thousand men.

The Kaïd accompanied the Sultan one day's journey, and at his return he urged me, with repeated requests, to apply to him for every thing that I might want. I begged him to send a boat to Gibraltar to fetch some tents and other articles which might be necessary for my projects.

CHAP. VII.

DEPARTURE FROM TANGIER.—JOURNEY FROM MEQUINEZ TO FEZ.

HAVING prepared every thing for my journey, the day of Tuesday, 25th October, was employed in sending my baggage out of the town. We encamped at about an hundred fathoms to the west of the walls of the town, where my people and equipages were assembled.

After having said my prayers in the mosque, and taken leave of my friends, I set out on horseback towards five in the evening, accompanied by the Kadi, who also was on horseback; all the other Fakihs and Talbes of the town, and some servants, followed us on foot. With this retinue I arrived at the spot where my tent had been fixed, and soon afterwards every body retired, leaving me to my repose.

Before I set out, one of the Fakihs took me by the thumb of my right hand, and made it trace on the wall of the room some mysterious characters. They were meant to obtain for me a pleasant journey and safe return.

The night was advanced when the Kadi and the other Fakihs returned to my tent; they drank tea with me, and brought me a plentiful supper; the principal Saints also came to pay me a visit. Every body retired at the hour when the gates of the town were about to be shut.

It was a fine day; the barometer was in the morning at $28^{i}\ 2\frac{1}{2}^{l}$. The night was serene and calm; the moon shone bright. My people had placed my camp on an elevation; it was about 18 feet in diameter at its basis, and 13 feet high; it had a double lining, hermetically shut, and lighted with two wax candles. The thermometer marked at 9 o'clock in the evening 15° 1′, and the hygrometer 85°.

Wednesday, 26th October.

In the morning the camp broke up, and I got on horseback. The Kadi and all the Fakihs returned for the last time. They formed a circle round me: we all addressed two prayers to the Almighty for a happy journey, and after the most cordial embraces, we parted with tears in our eyes; it was half past seven in the morning when we got off.

Left to myself, I fell into a deep contemplation. Brought up in different countries of civilised Europe, I found myself at the head of a caravan, marching in a savage country, without any other guarantee for my personal safety than my own physical strength. As I quitted the north coast of Africa, and was advancing to bury myself in the south, I began to ask myself, "Shall I be every "where well received? . . . How many vicissitudes await me? . . . "What will be the result of my enterprises? . . . Shall I not fall a "victim to some tyrant? . . . Ah, no! certainly not; the gracious "God, who from the height of His throne perceives the purity of "my intentions, will support them with His assistance!" Recovering from my meditations, I settled a conclusion: "As God with "His all-powerful hand has conducted me safely through so many "difficulties already, He will also conduct me as prosperously to "the end."

My caravan consisted of seventeen men, thirty animals, and four soldiers, my escort. My tent, sacred to myself, contained a bed, some carpets, cushions, an ink-stand, two small trunks, with my instruments, books, and linen for daily use. Three other tents were occupied by my escort, my baggage, and kitchen.

Our road went S. ¼ S.E. till eleven in the morning; then it turned to S.W. At one in the afternoon it changed again to S. ¼ S.E. and continued so till half past three, when we halted.

We passed on the road five *Douars* *; two of them were built of dirt and stones, and the three others were simple tents. We placed

* Groupes of miserable houses, or tents of different sizes, which serve as dwellings for one or more families of Bedouin Arabs.

our camp at about a hundred yards from a large *Douar*, of about 60 tents which were divided into four groupes, each of which contained a family. The tents are of camel hair, and its wretched inhabitants had no other employment than to take care of their flocks.

The dullness and monotony of this spot was, however, interrupted by a marriage, and by the drums and bag-pipes and the firing off of some guns, as part of its ceremony; but the women did not add their shriek, because they go here uncovered and live in society with the men: I do not know what circumstances have caused this infraction of the law of the prophet, which prohibits such a custom; my servants told me that they had seen some of these women, and that they were most miserably clad and almost naked.

The soil, composed of a good vegetable earth, is covered with fine grass for cattle; but it is useless to bees and botanists, as it contains few flowers; I was not able to collect more than three or four plants for my herbary.

The country is bounded by hills on all sides. On the east is the chain of the Tetuan mountains, which stretch from north to south; but here they advance towards the west, so that they are not six English miles distant from the western coast of Africa.

At half past one in the afternoon we crossed a branch of these mountains which extends to the sea; on my road I found specimens of compact granite of a red flesh-coloured hue, with very little feldspath.

From the top of these mountains Cape Spartel is easily seen towards the N.W. as also a great extent of coast. We perceived at a great distance two fleets of men of war, consisting of forty * ships at least.

Descending from the mountains towards the south, we came to a large and pleasant plain, in which a river wanders called the *Meschaaalaschef*, which contains plenty of water, although it divides into two arms, which we forded.

* This was the fleet engaged in the battle of Trafalgar. (Note of the French Editor.)

The sky became cloudy, and a fresh easterly breeze blew in the afternoon so sharp, as to inconvenience us in our position on the hill.

We frequently met with springs, and there was one close to our camp which contained excellent water.

At eight in the evening the thermometer was in the open air at 14°, and the hygrometer at 85°. The wind blew very sharp from the N.E.

On our road we met many flocks, which are the only riches of the inhabitants; but all the ground was uncultivated.

Thursday, 27th October.

At a quarter after seven in the morning we broke up our camp, taking our direction towards the S.E., and two hours afterwards we turned to S.W. till near eleven, when from a hill we saw Cape Spartel almost exactly north, and at about fourteen English miles off; the sea visible about twelve English miles to the west; the chain of mountains from the east turned towards the south, at least three leagues. Continuing our road between S. and S. ¼ W. we lost sight of the sea; but we continued to see the mountains at the same distance to our left till four in the afternoon, when we made up our tents.

The soil continued the same as we had passed. The country was composed of large plains, intermixt with small hills, and covered with a fine green, which would have made them appear very like the fields of England if they had been at all cultivated. The sight of these fine plains, almost wholly abandoned, affected my feelings the more forcibly, because I knew that in Europe and in Asia so many thousands were starving for want of land to cultivate, adequate to their population.

I found on the road many springs at a small distance from each other, most of them had fine water; we crossed also two small rivers. On both sides of the road various *douars*, composed of tents were to be seen; some few Arabs were ploughing the ground with oxen for

sowing. We met with many flocks of sheep and goats, and abundance of cows.

I added to my collection of plants the *Palma agrestis latifola*, and some ferns.

The morning began with a cold strong N.E. wind; but by 10 o'clock the sky became very clear, and then a suffocating heat came on; the sun beams seemed to strike violently on my head notwithstanding it was defended by a thick turban and the hood of my cloth *bournous*. I cannot conceive how the Christians, who travel with their light hats in Africa, can resist this violent effect of the sun.

Close to my camp was a *douar*, whose inhabitants made me presents of milk and barley.

The night was very fine, clear, and particularly calm.

Having taken four heights of the sun, I found by my chronometer the longitude to be 23′ of time W. from Tangier, which agreed very well with my geodesical estimation. Observing with the meridian the passage of the moon, I found the latitude to be 35° 11′ 44″ N. which differed very little from my other calculation; but I rely on the observation as it was fortunately made.

At nine o'clock, 20′ in the evening, my thermometer in an open tent was at 13° and the hygrometer at 64°.

The spot where we encamped for the night was intended for a public market, which is held there every Tuesday; it is nothing but an open field, without the least mark of distinction. The neighbouring douar was called Daraïzana; its inhabitants were of the tribe of Sahhel.

The inhabitants told me that *Laraish* or *Larash* was to the west, and close to the place where we were. If this be true, its latitude is marked too high in the maps of Chenier and Arrowsmith.

Friday, 28th October.

We began our journey at a quarter after seven in the morning, in the direction of S.W. through a forest of oak, for at least a quarter

of a league; it is called the wood of *Daraïzana*. At nine o'clock we passed the river Wademhazen, and continuing our road S.S.E. we discovered a chapel and some village houses, which they told me were close to *Larash*; they seemed to be about twelve English miles from us to the N.W. Inclining afterwards to the S.S.W. we arrived at noon at *Alcassar Kibir*.

The country is composed of fine meadows ending in hills towards the west, and in the chain of mountains about seven miles off. One branch of these mountains turning to the west extends towards the sea, about two miles south of Alcassar. We crossed four ravines not very deep. We passed three or four douars of tents and huts; of these the largest douar contained about twenty.

We encamped near Alcassar. As it was Friday I went into the town to the mosque. It was small and of an indifferent appearance, but the principal front was decorated with some Arabian designs.

Alcassar is larger than Tangier. The houses are built of bricks, and the roofs have tiles as in Europe; there are many shops kept by the Moors, and several workshops by Jews. The town though rich is of a dull and monotonous appearance. Some of the inhabitants were decently dressed, and the women use stockings; they are always covered with a veil in the streets, as at Tangier.

The day was foggy and extremely hot.

At eight in the evening the Governor of Alcassar sent me a plentiful supper, and added six soldiers to my escort. Another person of distinction sent me a second supper.

The sky was too cloudy for astronomical observations.

At half past eight my thermometer, exposed to the air, was at 16° 3, and the hygrometer at 40°. A moment afterwards it began to rain; but the indication of the hygrometer proved that the air near the earth was not loaded with humidity.

A terrible storm, in which the thunder was accompanied with a deluge of rain, lasted all the night.

Saturday, 29th.

We could not continue our journey before ten in the morning; the wet clay ground made the mules stumble.

We passed several kitchen gardens; afterwards we crossed the river Luccos which flows to the south of Alcassar, and not to north as it is marked on the maps. I have been told that this river runs into the sea at Larash; if this be the case it must turn very much towards N. N. W. At the spot where we passed it near Alcassar, its direction was W. ¼ N. W. and it contained there but little water; yet its inundations are said to cause many disasters.

We continued our road in various directions till we halted in the evening.

The ground was rather sandy, but the greatest part was clay, and covered with thistles which being dry and very white, gave to the ground the appearance of snow. Some streaks of land were covered with chalky pebble.

We saw to-day pass over our head in the direction of N. E. innumerable trains of birds, but their height prevented me from discovering their species. In one of these collections at least four thousand were ranged like an army going to battle.

At three in the afternoon the thermometer in the open air was at 13° 6, and the hygrometer at 85°.

Sunday, 30th October.

We proceeded to the river Sebon, which we passed in a bark in order to encamp on the left shore.

This river is wide on the spot where we passed. I was told that it is formed by two large rivers; the Werga, coming from the east, and the Sebou from the south. A smaller river called Ardat falls also into it.

This river seemed to be about 180 feet wide; it was very deep, and its current rapid. Its bed forms an excavation whose sides are almost perpendicular, and about 26 feet high above the level

of the water, which runs west. The banks are clay and very slippery. All the rivers and brooks which I passed on my road have their beds cut in the same manner; and as they run from east to west, and from the chain of mountains to the sea, their shores may be looked upon as ditches formed by nature, and much adapted to military defence, which is aided by the number of their angles.

In the morning we crossed a mountainous country till we came into a vast plain, where we could discover the chain of the mountains at about 20 English miles to the east. A high mountain, separated from the others, and at whose foot the town of Fez was said to be situated, seemed to be at a distance of about 28 English miles to the S. E. The horizon was lost in small hills to the E. and extensive plains formed the intermediate space. At ten in the morning we passed some small lakes which swarmed with innumerable tortoises.

The ground was clayey in the mountains, and in some parts of the plains; the rest was common sand with a chalky mixture. In the forenoon we passed a rock of primitive chalk-stone, in vertical beds. The bed of clay which covers the country is very thick, and formed in horizontal layers. I think these immense beds are the effects of the eruptions of some submarine volcano for many centuries.

All the clay ground was covered with thistle. On the sandy soil we saw *spartium*, and a few other plants; but none with flowers or fruit.

I saw that day many douars. In one of them a marriage feast was celebrating, According to the custom of the country, the bridegroom came out with his head and face quite covered with a linen cloth. Some Arabians who accompanied him begged some trifle of my people. In return they gave us a great quantity of raisins. I was pleased with the innocence and simplicity of their manners expressed in their countenances, and even in their apparel.

The passage of the river occupied us for three hours and a half, for besides the difficulty of lading and unlading the mules, as there was no board for us to pass over into the ferry-boat or out of it, the

animals resisted, and we were obliged to lift them by main force in and out of it. The fatigue of my people was encreased by a furious tempest, in which a heavy rain accompanied by thunder wetted us all to the skin.

We rested at the side of a douar; whose chief made me a present of a sheep, a good quantity of barley, and some milk.

At half past eight in the evening the thermometer in open air was at 12° 5. and the hygrometer at 100°. The ground and the air were saturated with water.

Monday, 31st October.

We started again at a quarter past seven in the morning, in a south-westerly direction. At one afternoon we arrived on the right bank of the river Ordom, which we followed. We crossed a small mountain; and having twice passed the river Ordom, I ordered our tents to be fixed at five in the afternoon.

The country at first presented vast plains, surrounded on all sides with small hills: over those, to the left, the tops of mountains were now and then seen to the east, and about twenty-two to twenty-five miles distant. I moved down the left side of the Sebou for about a quarter of an hour: it was always of the same depth. The river Ordom is large and deep; but it may be passed over fords in several places, though with great difficulty, as the current is very rapid. The banks are of clay, and cut like those which I have mentioned before. In crossing the mountain, which terminated the scene to the south, we discovered a new horizon, bounded towards the east and south by another line of mountains, and to the west by some small hills.

The soil, which was clay for some extent, and covered with thistles in seed, displayed in many places sandy and chalky appearances, with some thorny shrubs; and in other parts good vegetable earth, well worked and sown. The mountain which

we crossed was a chalky rock, with a slaty texture, and in sloping beds.

We met many douars, and fixed our tents near one of them. We came also to some chapels or hermitages, in which we performed our prayers as we passed.

The day was cloudy and very rainy; the night continued in the same state, but calm. At three o'clock, in open air, my thermometer was at 12° 5, and my hygrometer 34°.

Tuesday, 1st November.

We moved again at a quarter after seven, direction S. S. E., but, on account of the irregularity of the ground, varying every moment our direction. At eight we crossed for the last time the river Ordom, which continued to flow with the same rapidity to the west. At eleven three quarters we passed the parallel of Fez, which was at about fourteen to fifteen miles east of us. At one in the afternoon we crossed a small river, which runs east; and ascending an eminence, I found myself within a mile of Mequinez, which this hill commanded. After our descent, we passed the river of Mequinez; and, traversing a small hill, I came to a chapel close to the gate of the town.

The country which I had observed the day before, and which at the first sight appeared to contain nothing else but plains, I found to be composed of a labyrinth of round hills, of an equal height, between which the Ordom and some small brooks were making numberless turns. The chain of the mountains to the east displayed high summits at a great distance.

The elevation on which Mequinez is situated, is not considerable. A triple line of walls forms a circumference, which is large enough to contain a great army, as well as the inhabitants. These walls are fifteen feet high and three feet thick, with openings on various points. The town, viewed from the height of the road, presents a very

handsome spectacle, with its steeples, kitchen gardens, and olive trees, forming a pleasing amphitheatre. The day was again cloudy and rainy. Near the road we saw some douars.

At two in the afternoon, I had sent one of my servants with a letter to Sidi Mohammed Ṣalaoui, informing him of my arrival.

In consequence of this information, I found about two miles off Mequinez, an officer of the court, who had been sent to meet me by order of the Sultan; and who, having made me rest in the above-mentioned chapel, conducted me, with my baggage, to the house which had been prepared for me.

On my arrival, the High Treasurer came to me; and, after some ceremonies, offered me every thing that I might want, as well for myself as for my people and mules; having been ordered to provide me with every necessary without exception. At nine o'clock Sidi Mohamet Salaoui sent me a splendid supper.

Wednesday, 2d November.

Early in the morning I went to pay my respects to the minister. At four in the afternoon he sent me a sumptuous dinner. I remained at home, waiting the Sultan's orders. The high walls of my house prevented me from making astronomical observations; and I dared not go upon the terrace. The next day I received a command to present myself on the following morning to the Sultan.

Friday, 4th November.

They came at noon to fetch me; and I was conducted to the mosque of the palace. Soon after the Sultan arrived. As it was Friday, a sermon was preached; and the usual prayers followed.

Having performed my religious duty, I presented myself to the Sultan; and his conversation was good-humoured. He told me

that he should shortly go to Fez, and directed me to converse with Salaoui upon it.

As soon as I quitted the mosque, I visited Salaoui, who intreated me very much to repair to Fez, and arranged that I should live there, in the house of *Muley Edris*, one of the greatest and most respected of their saints. I went home, and prepared immediately for my departure.

Saturday, 5th November.

In pursuance of the Sultan's commands, they sent me this morning the mules which were required for my journey, and five soldiers on horseback, which were to join my escort.

At nine in the morning I left Mequinez, continuing almost on our whole road the direction to E. ¼ N. E. and E. N. E. At ten o'clock we crossed the river of Mequinez. At noon we passed one of the arms which form the river Ordom; and at one o'clock another. At three o'clock we went over the river Emkez, which is pretty large; and at seven in the evening we arrived at Fez.

This part of the country is composed of spacious plains, extending beyond the visible horizon on the east. Towards the north is a chain of pretty high mountains, whose foot we had skirted. To the south, at a great distance, was another chain of mountains; and to the west a collection of small hills.

The ground, which is sandy, with very little clay, produces nothing but palms, without any other sign of cultivation, excepting some olive woods at the termination of Mequinez. I saw two douars about half a mile off to the left, and close by the mountains.

The sky was dull, and towards the evening became quite black. A heavy rain and violent wind accompanied us to the lodging which had been prepared for us.

I had sent before me two soldiers, with an order from the minister to keep open the gates of Fez till I arrived. This was done; and thus happily ended my first excursion into Africa.

By the observations which I made on the road, I found that my caravan had advanced about two miles an hour. But on the way from Mequinez to Fez, we travelled at the rate of two miles and an half in the hour.

CHAP. VIII.

DESCRIPTION OF FEZ. — GOVERNMENT. — SCIENCES. — MANUFACTURES. — NARCOTIC PLANTS. — FOOD. — CLIMATE. — EARTHQUAKE.

THE town of Fez is situated 34° 6′ 3″ north latitude, and 71° 8′ 30″ west from the observatory at Paris.

This calculation is founded on numerous observations, made with most excellent instruments, purchased in London. The foggy atmosphere often interrupted my labours; but from careful comparison of many calculations, I am satisfied of the correctness of the result. The maps of Arrowsmith, of Major Rennel, of Delille, of Golberry, and of Chenier, are therefore erroneous on this point. The house in which I lived, and where I made my observations, was situated in the centre of the town. The discussion of all my astronomical observations will be found in the scientific part of my travels.

Fez is situated on the slope of several hills, which surround it on every side, except the north and north-east.

It is impossible to compute exactly the number of its inhabitants; but I was told that it contained about 100,000 souls, and that before the last plague they were double this number.

The streets are very dark, because they are not only so narrow that two men on horseback can hardly ride together, but also because the houses, which are very high, have on the first floor a projection, which intercepts much of the light. This inconvenience is increased by a sort of galleries or passages, which connect the upper parts of the houses, and by the high walls which are raised at certain distances from one side of the street to the other, as if to support the houses. This custom I also met with at Tetuan and Alcassar. These walls have arched passages, which are shut at night;

and the city becomes then divided into several quarters, and all communication between any one part of the town and the rest is effectually precluded.

As the town is built on inclined planes, and the ground is not paved, the streets are very dirty, especially in rainy weather. It is then impossible to walk without being up to the knees in mud. When it is fine, they are clean enough, because no nuisances are suffered to remain in them. But their interior aspect is as disagreeable as that of every other African town, from the number of high walls of the houses, which always seem in a state of ruin. Many are actually propped up; almost all are without windows; and the few windows which we meet with are not larger than a common sheet of paper. They are placed very high, and are generally either shut or covered with blinds, from jealousy. The doors have a shabby and mean appearance.

Behind these high walls, we sometimes find houses whose inside presents something like beauty; but the general taste of the country requires that a mansion be composed of a court yard, surrounded with a colonade, which forms a kind of gallery, both above and below. By these galleries we reach their adjoining rooms, which usually have their light only from the door, and on this account the door is made rather large. The rooms are very long and very narrow, like those of Tangier. The ceiling, made of planks, is very lofty, and in common houses without any ornament. In other houses, the ceiling, the doors of the rooms, and the arcades of the court yard, are decorated with arabesques in relievo, and painted with various colours, even covered with gold and silver. The floors of all the rooms are of bricks, and, in rich houses, of flat square Dutch tiles, or of marble of different colours, placed in such a manner as to form designs rather pleasing. The stair-cases are very narrow, and the stairs high. The roofs of the houses resemble those of Tangier, and are covered with stamped earth, about one foot thick. This heavy load crushes the walls, without sheltering the houses from rain; and as they are made of bad mine, because the people are ignorant how

to work it, they soon give way. Hence few houses are durable. Almost all the walls are fissured or bulging, or leaning out of the perpendicular, which gives them an appearance of ruins and destruction.

Fez has a great number of mosques; it is said that they amount to more than two hundred. The principal one is called *El-Caroubin*, which contains above three hundred pillars; but it is of a heavy and mean construction. In its architecture it is not unlike the great mosque of Tangier, except that it has a greater number of arches, but of the same size, form, and proportion as in the other. This building is constructed of bricks, stones, and lime, but without pillars, or any other architectural ornament. It has a great number of gates, and two handsome fountains in the court. But this famous temple is not to be compared with the cathedral which I saw at Cordova in Spain; the latter is infinitely superior in magnificence and in size. The tower or minaret of the Caroubin is small, and without any striking effect.

The plan on which this mosque, and almost all the mosques of this country, are built, is uniform. They all have a yard surrounded by arcades, and on the southern part a covered square or parallelogram, supported by several rows of arcades. In the middle of the main wall, facing south or south east, is the *El-Mehreb*, the nich where the Imaum places himself to direct the prayers. At the left side is the small stair-case or pulpit called *El-Moubar*, from which the sermon is preached every Friday.

The same distribution is visible in the Cathedral of Cordova. It is therefore evident, that it was a religious edifice, built by the Moors, and not a work of the Romans, intended for a forum, as some inhabitants of Cordova contend; though the pillars may have been taken from some of the ancient monuments of these masters of the world. The arcades of the parallelogram leading to the court yard of the church, which have been closed in modern times, strengthens my opinion. The mosques in Morocco have them open as on the other three sides of the court-yard; and so they formerly were in the church of Cordova. Hence it is incontestable, that this temple was

originally a mosque, built by the Moors, and not an edifice of the Romans, as some Spanish writers pretend.

The caroubin, like all monuments of this kind, is not adorned with any paintings; the floor is covered with mats, a general custom in all religious buildings of this nature. The attendants of the place have three indifferent clocks in the minaret, by which they regulate the hours for prayer. On the terrace are two small horizontal sun-dials to mark the time of noon; at my arrival they were in such an incorrect position, that they differed by four or five minutes from the true time; observing this, I drew a line to fix the true east direction, and had the satisfaction to hear the hour of noon announced at the exact moment.

The minaret contains also a terrestrial globe, an armillary sphere, and a celestial globe; they were all made in Europe about an hundred years ago; and as the Mahometans do not know how to use them, they are abandoned to the dust, damp, and the rats; hence it is impossible, I will not say, to read them, but even to decypher the letters or to see the figures. In another room there is a collection of old books which have shared the same fate. I made many exertions to discover the complete works of the famous Titus Livius, which are supposed to have been in this library; but all my researches were fruitless, I saw nothing like them, and every person whom I consulted upon this subject could not tell me whether it is in existence. I should have been more scrutinizing in my inquiries, but that I was obliged to desist, that I might not become suspected, and give rise to unfavourable prejudices. The mosque of Fez can boast of the singularity of having a covered place for women, who may choose to participate in the public prayers; this is a circumstance unique, and peculiar to this building; for, as the Prophet has not assigned any place for women in his paradise, the Mahometans give them no places in the mosques, and have exempted them from the obligation of frequenting the public prayers.

There is a new mosque, which has been finished by the present sultan Muley Soliman; it is constructed with more elegance than the

others, its arches are more elevated, and its pillars in better proportion; but the plan is just the same as the rest.

The mosque the most frequented at Fez, and the least similar to the others, is that which is dedicated to the sultan *Muley Edris*, the founder of Fez, and who of course is venerated as a saint; his ashes are deposited in this sanctuary.

This temple, like all monuments of this kind, has a court-yard surrounded by arcades; but the covered part is a large square saloon without any arches or pillars, its roof is very lofty, of wood, and decorated with arabesques; it forms an octagonal pyramid, supported only by the four walls of the saloon. The sepulchre of the sultan Muley Edris is at the right side of the Imaum's nich, and is covered with a chequered cloth of various colours, which has become very dirty from the devotion of numerous votaries. A great number of glass lamps and crystal lustres are suspended in the interior of the saloon. On both sides of the sepulchre two large trunks are placed, to receive the pecuniary offerings of the faithful. The minaret is the finest and highest in Fez; but is not much seen, because, being seated in the middle of the city, it stands on low ground. At the bottom of the minaret is a pleasant building, with many apartments, from which there is a charming prospect; in one of its rooms is a good collection of clocks, two of which are very handsome: it may be easily supposed that these clocks were made in Europe; for not only the art of making, but even that of cleaning and regulating them, is here entirely unknown: they shewed me a very old metal one, which was quite deranged, and told me that a Moor had made it; but from its construction I saw directly the falsity of the assertion.

This sanctuary is, perhaps, the most sacred asylum in all the country; the greatest criminal, had he even committed the crime of high treason, is there at safety, and no one would dare to arrest him.

The other mosques are small and mean, except that belonging to the palace of the sultan, which is large, but not of a better construc-

tion than the remainder; it has no one feature of beauty to distinguish it from the rest.

The palace of the sultan is composed of a great number of court-yards, some of them are half finished, and some are already half dilapidated; they serve for entrances into apartments which I have not seen. From the first court-yard to the last we meet with guards, or with closed gates, which are never opened but to the officers or servants of the household, or to persons who have a particular privilege.

In the third court-yard there is a small wooden house, not unlike those of the custom-house officers in Europe; four steps lead to it; its inside is covered with a painted cloth, the floor is covered with a carpet, a bed with curtains is placed opposite the door; on one side is an arm chair, and on the other a small mattrass.

This cabinet is not more than fifteen feet square, and is the place where the sultan receives, lying on a bed or seated in an arm chair, those who have obtained permission to be presented to him, but who never come within the door; his favourites alone pass through that, and sit down on the small mattrass near the bed; this favour was always granted to me.

In the same yard there is a chapel or small mosque, where the sultan makes his daily prayers, except on Fridays, when he visits the great mosque of the palace, which is open to the public by a door which leads into the street.

In the second yard is the office of the minister; it is small, low, and damp, and at the bottom of a small stair-case; it is about five feet wide by eight long; its walls are extremely black, and are crumbling away; it has no other furniture than an old carpet, which covers the floor; the minister is generally found squatting down in a corner of this miserable hole, with a common inkhorn at his side, his papers are in a silk handkerchief, with a little book in which he makes his notes; when he goes out he closes his inkhorn, and wraps his papers and memorandum book in the handkerchief, and puts them under his arm, so that whenever he moves he always carries his archives with him.

This palace is situated on an elevation, and in a quarter or suburb out of the town, which is called *New Fez*. The Jews are forced to live in this quarter, where they are locked up every night.

There is no other remarkable building to be seen at Fez. The houses of Muley Abdsulem, and other persons of the first rank, have nothing which distinguish them externally from the habitations of the people. The inside is not much better except in their gardens. The Sultan's garden is near the palace; it is but a common kitchen garden with some trees, and a few buildings for ornament. It is called *Bouchelou*.

The river of Fez crosses the palace. Entering the town, it divides into two arms, which furnish water in abundance to the houses and mosques, so that there is scarcely a house without a fountain. The least considerable buildings have two and sometimes more of them. The town has many water mills.

The number of shops is so very great as to give an appearance of a population of three or four hundred thousand inhabitants. But it is necessary to observe, that this multitude of shops forms a sort of continual fair to which the inhabitants of the country and of the mountains daily resort to purchase what they want. These people being divided into small douars, have neither shops nor work places of any kind among themselves, and are therefore obliged to supply themselves in the town.

The markets for provisions are very numerous, and may be compared to the European ones with regard to the abundance of all kind of productions. There is also plenty of shops where victuals ready dressed are to be had, as in most of the large towns of Europe.

The various trades and the different articles for sale are divided into classes in separate streets, so that one sees a whole street occupied only by one profession or one kind of trade; others are filled with shops for cloth, shops for silk, and productions brought from over sea, and from the place called *Elcaisseria*. This part is always well provided with European goods imported by sea, as also with those brought from the east by caravans and from the interior of Africa.

The Elcaïsseria, as well as many of the other streets that are filled with shops, are covered with wood shaped into arabesques, with openings or windows of various forms to admit air and light. These streets are in general kept very clean; the crowd assembled there every day is as numerous as at a fair, and might be roughly compared to the Galleries of the Palais Royal at Paris. The Mahometan beauties frequent it, but always wrapt up in their mysterious Hhaïks, which, however, they are cunning enough to open now and then.

Fez contains a great number of public baths. Some of them are good and contain different rooms, which are heated to different temperatures; so that you may always chuse that which suits you best. In all these rooms you find large basons into which hot water is continually coming from the boilers placed behind, and also numerous stone bottles, which serve either for bathing or for making the necessary legal ablutions. I have already observed, that on entering these rooms, all the body is covered with a subtle dew, because the atmosphere is completely saturated with the vapour of the hot water.

I took my thermometer to one of the best public baths, and placed it in one of the most retired, and of course the hottest room. It rose there to 30° Reaumur; two rooms farther off where I dressed myself marked 22°. In the open air it was at 9°. In the same exterior room was a fountain which throws a great body of water into a handsome marble bason. All the rooms are vaulted and without windows; they have only small holes in the roof to receive the daylight, which are filled with glass. The floor is chequered with well arranged various colours. The rooms, which are always heated from below, contain small closets to withdraw to, and to make the ablutions.

The baths are all the day open to the public. The men go there in the morning, and the women in the evening. I went there generally at night and took the whole house to myself, in order to prevent interruption from strangers; some friend and two of my servants usually accompanied me. The first time I went there, I observed

that pails full of hot water were placed with symmetry in the corners of every room and cabinet. I asked the reason of this? "Do not touch them, sir," answered all the people belonging to the bath; "do not touch them!" Why not? "These pails are for the people below." Who are they? "The demons who come here to bathe themselves at night." On this topic they told me many ridiculous stories. As I have this long while declared war against the devil and all his earthly vicegerents, I had the satisfaction of employing in my bath some of these pails of water, and of thus depriving these poor devils of their entertainment.

Fez has an hospital which is very richly endowed, and used only for the treatment of lunatics. It is very strange, that a great part of the funds to maintain this establishment has been bequeathed by the wills of various charitable testators for the express purpose *of assisting and nursing sick cranes and storks, and of burying them when dead.*

They believe that the storks are men from some distant islands, who at certain seasons of the year take the shape of birds to come here; that they return again at a certain time to their country, where they resume their human form till the next season.

For this reason it would be considered as a crime to kill one of these birds. They tell thousands of ridiculous stories upon this occasion. Undoubtedly it is the utility of these animals, who are continually making war with the reptiles which abound so much in hot climates, which has occasioned the general respect and anxiety for their preservation. But the love of the marvellous here as elsewhere has substituted absurd fables for the actual truth.

The government of Fez is like that of the other towns of the empire. The Kaïd or Governor, as the Lieutenant of the Sovereign, has the executive power: the Kadi is charged with the civil jurisdiction. A minister called *Almotassen* fixes the price of provisions, and decides all points that arise on this branch of the public service. The Governor has some soldiers under his orders. I have not seen any other guard than the porters at the entrance of the town and at the gates of some of the streets.

Fez is surrounded by vast chains of walls, which are very old and in a state of utter decay. In this inclosure New Fez and a number of large gardens are comprised. On two of the elevations on the east and west of the town two strong castles very ancient are to be seen, they consist of some square walls about sixty feet in front. It is said that there are subterraneous passages which communicate between them and the town. Whenever the people revolt against the Sultan, cannon is planted on the castles with an hundred soldiers as their guard, though this would be but a miserable defence.

The town contains a great number of schools. The most distinguished are established at the mosques of Caroubin and of Muley Edris, in a small house and mosque called *Emdarsa*, or academy.

In order to form an idea of the manner of instruction, imagine a man sitting down on the ground with his legs crossed, uttering frightful cries, or singing in a tone of lamentation. He is surrounded by fifteen or twenty youths, who sit in a circle with their books or writing tables in the hand, and repeat the cries and songs of their master, but in complete discordance. This will give an exact notion of these Moorish schools. As to the subjects which are treated of here, I can assert that, though disguised by various names, *morality* and *legislation* identified with their *worship* and *dogmas*, are the sole topics; that is to say, all their studies are confined to the Koran and its commentations, and to some trifling principles of grammar and logic, which are indispensable for reading and understanding even a little of the venerated text. From what I have seen, I believe that most of the commentators do not understand themselves. They drown their meaning in an ocean of subtilties or pretended metaphysical reasoning, and entangle themselves often in such a manner, that they are unable to extricate themselves. They then invoke the predestination, or the absolute will of God, and thus reconcile every thing.

This learned class are eternal disputers *in verba magistri;* as their understandings are not strong enough to understand the thesis which they defend, they have no other foundation on which they

can support themselves, but the word of the master or of the book which they cite, right or wrong. Setting out from this principle, they are never to be convinced, because no reason can be equal, in their minds, to the word of their master or the sentence of their book.

Several of the most learned men of Fez frequented much my little circle, and I have too often been witness of these tedious and endless disputes. Frequently I availed myself of my ascendency over them to put a stop to their debates; but wishing to produce a greater and better effect, I undertook to inspire them with doubts both on their masters and their books. In fact, having gained this point, I opened a new career to the minds of these men, whose improveable talents had been paralized by a sort of spiritual stagnation.

Having thus prepared my plan, I often entered into a discussion with them, and when, after some arguments which they could not refute, I had put them to silence, they had no way of answering me but by presenting me with the book, and making me read the sentence which was in favour of their opinion. I asked them who wrote that? "Such and such a one." And what was he? "A man like other men." After this acknowledgment I shall not estimate him more than another, when he ceases to be reasonable; I shall leave him as soon as he abandons good sense to hunt after sophistry.

This manner of speaking was so new to them, that in the beginning they were struck dumb with astonishment, and alternatively looked at each other and at me. At last I accustomed them to reason; a thing which they had never thought of in the whole course of their studies. By degrees they left off their silly answers to which they had accustomed themselves. I observed, however, that these doctors fell into another inconvenience not less troublesome, and that was, that they began to support themselves on my words; so that they only changed their colours, their tactics were still the same.

I repeated to them a thousand times that they should not maintain a point because *Ali Bei had said so*; but that, before they began to

dispute, they should examine with their own reason whether the thing was probable, whether it was possible, or had ever occurred, and then they might discuss it; at last I obtained this result; and I hope that the spark of light may in time produce good consequences among them.

For geometry they have *Euclid*, whose work they shewed me in great folio volumes, much corroded, because no one has the courage to read it, and still less to copy it, except perhaps a dozen of pages. For cosmogony, they rest on the Koran; their cosmography is taken from Ptolomy, whom they call *B-tlaïmous*.

Their astronomy is reduced to a few of the first principles which are necessary to their calculating the time by the sun, with astrolabes, very clumsy, and constructed separately for each latitude.

As to mathematicks, they know nothing but the solution of a small number of problems. They study no geography. In physicks they follow Aristotle, but scarcely give him the least attention. Metaphysicks are their delight; and the doctors consume all their moral powers in the study of this science. Chymistry is unknown to them; but they have some notions of alchymy, and now and then some miserable adepts appear. Anatomy is entirely banished by their religion, on account of their legal purity; their ideas on the dead, on the separation of the sexes, &c. &c. In medicine they study but a few miserable empiricks, and know nothing about the old masters of this art. Their therapeutic is always mixed with superstitious or cruel treatment. Natural history offers the same difficulties as anatomy. Their law prohibits, paintings, drawings, and statues; and the Mahometan gravity leaves entirely the practise of musick to the female sex, and to the lowest class of the people; hence they have no liberal arts, and no pleasures or agreeable occupation.

The study of astronomy is confounded with astrology; every one who looks into the skies to know the time of day, or of the new moon, is considered by the people as an astrologer or prophet, who can foretell the fate of the king, of the empire, and of individuals.

They have some astrological books, and this talent is very much respected with them. It opens the road to high places at court, on account of the influence which the astrologers exert in public and private affairs. As I declared deadly war against astrology and alchymy, I was happy enough, by force of reasoning, to convince some of them of the ridiculous pretensions of astrologers and alchymists.

I had a very striking opportunity of proving that they confounded astronomy with astrology; when the chief of these astronomers of Fez intreated me to give him the longitude and the latitude of every planet, on the first day of the year, in order to form a calculation and to foretell whether the year would prove a good one or a bad one, &c. I answered him with firmness, that the science of astronomy being almost a divine one, ought never to be prostituted to the reveries and quackeries of astrology; and treating divination with contempt, I convinced him that the arbitrary beginning of the year, in the various almanacks, has no connection with nature. I finished my phillippicks by shewing him by the Koran, that the practice of astrology is a sin. This sentence was confirmed by several doctors or Fakihs, and I was proclaimed as one of their fellows.

As this scene had passed in the presence of a great assembly; as the annual prediction of the astronomers of Fez did not appear, and as to replace it I gave my own calculation of the days on which the new moon would be seen, which was of importance to fix the beginning of the Arabian months, of Easter, and the hour of the five daily prayers, which I noted, for every five days in the year, as well as the eclipses and other phenomenons, which the astronomers could not do. All this was a stroke of thunder to them, and drew on them the public contempt. Hence many of them apostatise; some of them, however, retain their former opinions, but hide them in silence, most likely hoping that the opposing feeling will pass away, and that the people who love to be deceived will soon resume them.

This empire has some historians or authors, who have written on this country and its inhabitants; but their works are very little read; they are quite ignorant of the history of other nations.

Their language is in a state of extreme degradation; they have no printing-offices, and the great imperfection of their writing arises from the circumstance, that they frequently confound the letters with the dots and accents. These circumstances united destroy the little scientific knowledge that remains; so that it happens very often that the inhabitants do not understand each other. It is a formidable task to them to read a written paper, which very often the writer himself is unable to decypher. This may account for the circumstance, that when the famous Orientalist *Golius* came into this country, he could not understand a word of their Arabic, but was obliged to make use of an interpreter.

This imperfection in the language and in writing, forces the inhabitants to read it as if singing; it makes them confound the meaning of the phrases, which, besides, are not distinguished by any orthographical punctuation, but only by quiverings and cadences, which give the reader the time necessary for him to comprehend the meaning of the writing, which he would not be able to do if it were read to him rapidly. If any one is found to read the Koran with facility, or any other book, it is because they have learnt them by heart. I speak from repeated experience, I have often stopped the reader in the midst of his reading; but though he has the book before him, as if reading it, he could never, if interrupted, continue his reading, nor find again in the page of the book the place at which he had been stopt. Hence they read like parrots, and the book which is before them serves for nothing but to make them appear learned. Such is the state of knowledge at Fez, a town which may be considered, if the comparison could be allowed, as the Athens of Africa, from the great number of doctors and pretended men of learning, and from the schools, which are generally frequented by two thousand scholars at a time.

This town contains about two thousand Jewish families, whose quarter is in the suburbs of New Fez. They live in the most abject state; the contempt of the Moorish inhabitants is so great for them, that they are not permitted to come into the town, whether male or female, without walking bare-foot. When they meet even the most common soldier, or the most miserable negro belonging to the King's house, whether in town or country, they are obliged to take off their slippers. Notwithstanding this degrading state, and the continual vexations they every day receive, I have seen at Fez a great number of handsome Jewesses, elegantly dressed, and also some Jews, who had a very prosperous appearance, which I never remarked at Tangier: this is a proof that they are not so poor and miserable here as they appear to be in the other city. They have several synagogues in their quarter, a market-place which is well provided, and are almost all either artisans or merchants.

The manufactures of Fez are woollen Hhaïks, sashes, and silk handkerchiefs, slippers of very good leather, which they possess the art of tanning in a high perfection; red caps of felt; some coarse linen cloth; very fine carpets, which I thought to be preferable to those of Turkey in their softness, though inferior in pattern; some very common earthen-ware; some weapons, sadlery-ware, and copper utensils. There are several goldsmiths, but as the application of gold and silver in dress is considered as a sin, and the Government is very despotic, every one is afraid of shewing much luxury. From this circumstance, the arts find no encouragement, and are by far inferior to those of Europe, except in the preparation of leather and in the fabrication of carpets and of Hhaïks, which the manufacturers know how to weave as fine and as transparent as gauze; they are also pretty clever in wax-works, weapons, and harness.

The provisions at Fez are wholesome, and of a good flavour. The couscoussou is the chief part of the food for the people. Their consumption of meat is considerable, but they use few vegetables.

In their meat, they are extremely fond of the fat, which they eat with avidity, drinking after it plenty of cold water: this causes some disorders, but as the climate is very wholesome, the people in general enjoy good health.

This country produces in abundance a kind of narcotic plant called *kiff*; as it only grows in spring, I have not seen it in blossom, but only dried, and almost reduced to powder. In order to make use of it, they boil it with a good deal of butter in an earthen pot for twelve hours together; they afterwards strain the butter, and it serves to season their victuals; or they mix it with sweetmeats, or swallow it in the form of pills. It is said, that in whatever form it be taken, its effect is very certain: others smoke the leaves of the plant instead of tobacco. I have been told that its merit is, that it does not intoxicate, but raises the spirits, and fills the imagination with agreeable fancies. I must own, that I never felt inclined to try it.

As I remained at Fez during the winter, I saw no fruit except oranges, and some very good sweet lemons. Various kinds of dates came from all the southern parts of the country, or from Taffilet. The mutton was of a better quality than the beef. Poultry was in great abundance at the markets, and for four or five shillings one might buy a dozen fowls. About twenty pounds of meat may be had at the same price. The bread is pretty good at the bakers, but most people prepare their loaves themselves, and give them to young children, who go about in the streets with a board, to carry them to the baker, and to bring them back when done. It is the fashion to drink sour milk, but I could not accustom myself to it.

During all my stay at Fez, I found the climate very mild; but they told me that in summer the heat is suffocating. In winter I felt the cold as much as in Europe, but the thermometer of Reaumur did not fall below 4° above nought. The average height of the barometer was about 27 inches. The abundance of water keeps the atmosphere in a high state of humidity, and almost always with

so much mist, that astronomical observations were hardly practicable even in the serenest days.

On the 13th of January the same earthquake was felt at Fez, which caused so many disasters at Motril on the Spanish coast, and which also was felt at Madrid. It began at 39 min. after 5 in the evening, lasted 20 seconds, and made 30 oscillations, of which the first four or six were very strong; the others weaker: it seemed to take its direction from east to west. I presume that its focus was at the Streights of Gibraltar, extending perhaps four degrees latitude to the north and south. Every day before and after this meteor the barometer, thermometer, and hygrometer marked but trifling variations, and the atmosphere was just the same as usual, without any apparent change.

The weights, measures, and coins of Fez are the same as in the other places of the Empire, and such as I have described them under the article of Tangier.

CHAP. IX.

RELIGION. — HISTORY OF THE PROPHET. — HIS SUCCESSES. — THEIR WORSHIP. — ABLUTIONS. — PRAYERS.

THE Mahometan religion and the history of its Prophet have been often described, both in a proper and in a very improper manner, by writers of all nations. The good and bad sources from which former authors have drawn their materials, and the prejudices, passions, enthusiasm, and even philosophy through which they have felt inclined to pass, have more or less corrupted all their descriptions. If I were to write only for Mussulmen, I should suppress the present article; but as my labours have had in view, mankind in general, and as I address myself to men of all nations and of all religions, I have thought it proper and even necessary, in publishing a description of Mahometan countries, to give at least an idea of their religion, and of the life of a Legislator who has drawn into his system one fifth of the population of the globe. This sketch will at least spare the reader the trouble of referring to other authorities.

The great man *Mouhhammed* was born at Mecca on the 10th of the month *Rabiul-Aóual*, in the 6163d year of the world, after the Mahometan chronology, or in the year 578 of the Christian æra.

Having been an orphan from his infancy, he was brought up by one of his uncles. His good behaviour gained the esteem of his fellow citizens, and procured for him a situation in the service of the rich widow *Kadije*, who, smitten with his charming countenance, soon afterwards married him.

Mouhhammed carried on a trade like other Arabians, that is, at the head of his camels and of his people; by this kind of life he acquired a knowledge of the various nations who lived round his

country. He had some talents, and a sound judgment; his periodical travels of course procured him knowledge, which ripening in the intervals of his retirement, enabled him to form the greatest conceptions.

The first sheet of the *Kour'ann* appeared in the 40th year of his age. Was it brought him by the Angel of the Lord? Mussulmen say, Yes; others answer, No. . . . Was it the conception of his own genius merely? The faithful believers deny this supposition; his enemies affirm it. But it is not in this work that such a question should be discussed.

This great man, placed in the rank of Prophets, only intrusted his first revelations to persons whom he most loved, and he was believed on his word; he afterwards made them public in an assembly of the chief members of his tribe, called *Kouréisch*, the most illustrious of all Mecca; the grace of faith was not bestowed on them all, for a schism arose among his nearest relations.

The *Mekkaouis*, or inhabitants of Mecca, were idolaters. It was not unnatural that a man who suggested to their reason the sublime idea of one God, eternal, immense, almighty, the only cause of a work formed on a plan of the most admirable harmony, should attract around him a party. But at the same time the Kaaba, the temple of Mecca, was filled with idols, which the surrounding nations came to worship, and the *Kouréish*, who were the priests or ministers of this temple, feared to lose the best part of their patrimony and riches, if the idols were to be destroyed. This tribe was of course too much interested in maintaining the former worship, and in opposing every new intrusion.

This actually occurred. The Prophet began to preach publicly his new creed, and in a short time made a great number of proselytes. The Koureish then assembled, and resolved on his ruin. The Prophet, after sustaining many persecutions, and seeing his life in danger, was obliged to leave his country secretly on the very night that had been fixed upon for his assassination: he was then fifty-three years old. He quitted Mecca, taking with him only his friend

Abubekr, and another young idolater, called Abdallá. From this famous night dates the æra of the Mahometans; the Arabians call it *El Hójera*, and the Christians Hegira, which signifies flight. It corresponds with the year 631 of Christ.

The prophet repaired to Medina, where his doctrine had spread already with the greatest enthusiasm, and where his most intimate disciples had assembled. He settled there, and began to support his mission by the force of arms; and his enterprizes succeeded.

After many battles Mecca was subjected to the dominion of the Prophet; and he made his entry there as a conqueror, at the head of ten thousand men, on Friday 20th of Ramadan of the year 8 of the Hegira (22 January 639). He threw down all the idols and statues which were worshipped at *El Kaaba*, and cleansing it from their fragments, he restored the temple to the object of its primitive institution, which tended to the adoration of the one and invisible Deity.

After having made himself master of Mecca, the Prophet extended his faith and his dominion over the neighbouring countries; but he made the revelations from heaven to descend at different periods; and according to him the divine will was communicated by his mouth upon the occasions on which he thought it necessary. In this manner Mahometanism was diffused; it consolidated itself with the power of the Prophet to the time of his death, which took place at Medina, on a Monday of the month of Saffar in the 63d year of his age, 641 of Christ. His body was buried in an open grave in his own house, and covered with earth; no coffin was used. The house was afterwards converted into a temple.

As the Prophet left no male child, and had not disposed of the succession of his supreme dignity, discussions arose among the believers who should be placed on the vacant throne. This dispute was renewed at the death of every one of his successors, who adopted the title of *Hhalipha*, Khaliffe, or lieutenant of the Prophet. After the first four Khaliffes; viz. *Abubekr*, *Omar*, *Othman*, and *Ali*, who are looked upon as possessing the real universal Khaliffate; this

dominion successively passed over to various dynasties, amongst which that of *Abbassi* or *Abbassides*, sherifs descending from *Aboul-abbas*, uncle to the Prophet, are most distinguished, from the length of their reign, and the protection which some of these Khaliffes have conferred on the arts and sciences. It was under their reign that Mohametanism was extended from the frontiers of China to the streights of Gibraltar, and with a rapidity so astonishing, that it cannot be compared to the progress of any known religion.

Notwithstanding this brilliant career, Mahometanism, Islamism, experienced in its own bosom, the wounds of those schisms which have divided and still divide its disciples. The legitimacy of the first three *Khaliffes* was rejected by the Persians, who looked upon them as intruders. They admit to the high dignity Ali alone, who is considered by them as the real Khaliff, and successor to Mouhammed. This opinion has caused many bloody wars, and has occasioned the Persians to be deemed hereticks. A prodigious number of false prophets shewed themselves afterwards, with the sword in their hand, to overthrow this new religion, and the Anti-khaliffs began to interrupt the peace of the believers. The ambition of warring adventurers succeeded in tearing to pieces this colossal empire; a number of chiefs made themselves independant, and the Khaliffate disappeared.

The Mahometan religion is extremely simple; it has no mysteries, no sacraments, no intermediate persons between God and man, known by the name of priests or ministers; no altars, images, or ornaments. God is invisible, the heart of man is his altar, and every Mussulman is high priest. According to the *El Hhaddiss* or the canonical tradition, the Prophet has declared the essence of his religion to consist in the following sentence: "Mahometanism is "established on five fundamentals; viz. "The profession of the "faith; '*There is no God but one God, and Mouhhammed is his "messenger*;' the saying of prayers, giving of alms, fasting on "Ramadan, and making a pilgrimage to the house of God."

Notwithstanding this simplicity, there is, perhaps, not a religion in the world which has had so many commentators, expositors, and writers.

Its worship* is divided into four orthodox rites, which are the *Hhâneffi*, the *Máleki*, the *Hhânbeli*, and the *Schaffi*, names of the four Imans who founded them.

The first of these rites is that observed by the Turks, the second by the people of Morocco and by the western Arabians, and the two others are followed by various tribes and nations of Arabia and Asia. With regard to the dogma, these rites do not differ; their variation is only in their religious ceremonies: for example, when standing to say their prayers, the Hhâneffis cross their arms, and the Málekis let them hang down. In making their ablutions, the one begin with the point of the finger, and advance to the elbow; whilst the others begin with the elbow, and end at the point of the fingers. The Mussulman's belief is, that in order to present himself with propriety before the Creator, and to deserve his regard, the body of man ought to be entirely pure; for this reason the legal ablutions have been instituted; they require the hands to be washed three times successively, and also the inside of the mouth, of the ears, and of the nostrils, the face, the arms, the head, the neck, and the feet; besides these, there are some general ablutions, as in washing the whole body from head to toe every Friday before the noon prayer, and after certain actions. In the places where no water is to be had,

* Though the Mahometan worship has been so often described, the description of Ali Bey is so very exact, that we have thought proper not to suppress it, and the more so, as it contains several things hitherto unknown. For more ample details the learned work of Mr. D'Ohson on the Ottoman empire may be inspected. Where that is found to differ from Ali-Bey's narrative, it may be recollected;

1° That the latter has seen every thing he speaks of, whereas the former only describes from hearsay, and the reports of others.

2° Because Ali Bey is speaking of the Arabians, who preserve the purity of the worship; and Mr. Ohson treats of the Turks, who have mixt superstitious ideas with the purity of Islamism. (Note of the Parisian editor.)

the ablution may be made with earth or sand; this is their custom in the deserts. The ablution is also effected by rubbing themselves with the hands alone, after having put them on a stone; sailors, at sea, make use of this kind of ablution, as the sea-water is considered as impure, and entirely unfit for the purpose.

Every Mussulman must say over his prayers five times a day; the first time at the first point of dawn, or when the sun is at eighteen degrees under the horizon in the east, which is called *Es-sebáh*; the second time in the afternoon, when the shade of a gnomon, placed perpendicularly in the sun, shows the fourth part of its length; this prayer is called *Ed-douhoúr;* the third prayer is made when the shade of this gnomon is equal to its own length, this prayer is called *El-assar;* the fourth takes place a moment after sun-set, and is called *El-mogareb;* and the fifth is at the last moment of twilight, or when the sun is at eighteen degrees beneath the horizon in the west; it is called *El-aáschir.**

Every canonical prayer is composed of the invocation, of different *rikats*, and of the salutation; a rikat is composed of seven positions of the body, with various prayers.

The following is the form and the tenour of the prayer:

Invocation.

The body being straight, and the two hands lifted up to the ears, they say,

Allahouakibar! God most great!

1st position; Standing, the arms and hands hanging down (by the Malekis), or the arms crossed (by the Haneffis), the first chapter of the Koran, called El-Fat-ha, is repeated; the following is its contents; viz.

*If a Mussulman were transported into Spitzbergen or Greenland, where at some periods the sun does not rise over the horizon, and at others does not set, how would he contrive to say his prayers?

Alhámdo Lillâhi, rab ilaalmín, arrahmán irrahím, malek yaoum iddín, eyáka naaboúdou ouá eyáka nastaaïn, ihdína siráta el moustakim, siráta elleddína anaámta aaleïhím, ghaïr el magdoubi aaleïhim, ouá la addalina. Amin.

Praise be to God, the Lord of the worlds, the most merciful, the most gracious King of the day of judgement; we adore thee, and implore thy assistance; direct us the right way, the way of those whom thou hast distinguished with thy kindness, of those who are free from corruption, and who are not within the number of those that go astray. Amen.

A chapter or more verses from the Koran is then repeated in the same position.

2d position: The whole upper part of the body is inclined, with the hands resting on the knees; they then with a loud voice say,

Alláhouakbar! God most great!

3d position: Rising again they say,

Semeo Alláhou limánn Hamídáhhou. God listens when praise is given to him.

4th position: Prostrated, with the knees, hand, nose, and forehead on the ground, they say,

Alláhouakibár! God most great!

5th position: Sitting down on the heels, and with the hands placed on the thighs, they say,

Alláhouakibár! God most great!

6th position: Prostrating themselves as before, they say,

Alláhouakibár! God most great!

7th position: Rising up on their feet, and, if possible, without touching the ground with the hands, they say,

Alláhouakibár! God most great!

Thus the first rikat is finished; after it a second is begun:

The second rikat is like the first, with the difference, that at the seventh position they sit down on their heels as at the 5th, repeating,

Alláhouakibár! God most great!

To which they add,

Atahaïatául lahí ouá salaouatóu, oua ataïabatóu assalamou aaléikia ïóha ennebiyóu, ouá rahmantoúl lahí, ouá barakatahoú assalamou aaléïna, ouá aala aabadou l-láhi assalaheïna, aschahahdou ánna lá Iláha íla Allâh ouahadahou, oua, aschahahdou ánna Mouhhammedoún abadoú ouá rassoulouhoú.

Vigils are for God; so are prayers and alms. Welfare and peace to thee, O prophet of God; may the mercy and blessing of God be also upon thee. Welfare and peace to us and to all the just and virtuous servants of God. I attest that there is no god but the one God, and that Mouhhammed is his servant and his prophet.

If the prayer is to contain but two rikats, the following addition is repeated, in the same posture, after the prayer just mentioned:

Ouá aschahahdou ánna elletzi fi dja-á bihi Mouhammed houa, ouá en e djennáta houa, ouá en ennára houa, ouá en essiráta houa, ouá en el mízan houa, oúa en e-ssaáta atáïta la raïba fihí, ouá inna Alláhi iaboáz mîn fil cobór. Alláhouma sallíaala Mouhammedín ouá aála éli Mouhhamedín, cama saléita aála Ibrahíma, ouá barik aalá Muhhammedinn, oua aala eli Mouhammedinn cáma barákta aala Ibrahima oua aala eli Ibrahima, ínnaka Hhamidoun mesjidoun.

And I attest that it was he that called Mouhhammed to himself; and I attest the existence of the paradise, of hell, and of *Sirat* *, and of the balance †, and of eternal happiness, which will be bestowed on those who do not doubt it, and that in truth God will rise them from the dead. O my God! beftow thy blessing of peace on Mouhhammed, and on his tribe, as thou hast bestowed thy blessing of peace on Ibrahim (or Abraham); and let Mouhhammed, and the tribe of Mouhhammed, be blessed as thou hast blessed Ibrahim, and the tribe of Ibrahim. Grace, praise, and exaltation of glory are in thee and for thee.

Conclusion or salutation.

Sitting and turning the face to the right, and afterwards to the left, the salutation is repeated to both sides:

Assalamouaaléïkom. Peace be with you.

This forms a perfect prayer; but if it is to contain three rikats, the addition and conclusion only are recited at the end of the third rikat,

* The bridge over hell, as fine as the edge of a sword; the just will pass it with the rapidity of lightning to enter paradise; the reprobate will fall from it into the gulphs of hell.

† The eternal balance or scales in which the good and bad actions of men are weighed.

which is exactly like the second. If the prayer is to have four rikats, in this case, after the second, and without addition, the two last must be recited like the two first; and afterwards the addition and conclusion follow the fourth.

Before the canonical prayers are begun they make the following address:

Alláhou akibar, Allahouakibar; aschaháhdou ánna la Iláha ila Alláh; aschaháhdou ánna la iláha ila Alláh; aschaháhdou ánna Sidína Mouhhamméd Rassóul Alláh; aschahahdou ánna Sidina Mouhhammed Rasoúl Alláh a-ï-a-e Saláh, a-i-a-e Salah; a-ï-a-ala el feláh, a-ï-a-ala el feláh; Alláhouakibár; Alláhouakibar; la iláha ila Allah.	God most great! God most high! I attest that there is no other god but Allah; I attest that there is no other god but Allah; I attest that our lord Mouhhammed is the prophet of God. I attest that our lord Mouhhammed is the prophet of God. Come to prayers. Come to prayers. Come to the asylum (or to the temple) of salvation. Come to the asylum. God most great! God most high! There is no other god than God!

This address is also uttered five times a day from the minarets of the mosques, to summon the faithful, or to apprize at least the people of the hour of prayer. Every one may say his prayers on the spot where he finds himself, except that of Douhour on Fridays, which must be made at the mosque in public. To the convocation in the morning, after the second *a-ï-a-el-felah*, they add,

Es salátou hhaïroún minn en náoum.	Prayer is better than sleep.
Es salátou hhaïroún minn en náoum.	Prayer is better than sleep.

The man who is charged with these cries is called El-muedden. Another Muedden is in the mosque, who repeats or sings the address, and *Allahouakibar* at every one of the positions of the rikats, as also the conclusion *Assaláмou aaléikom*.

After each of the canonical prayers they make use of a chaplet; at the first bead they say,

Sobhána Alláhi!	O holy God!

At the second bead,

Alhámdo Lilláhi!	Praise be to God!

At the third,

Allahu akibar! God most great!

And in this manner they say their devotions over the ninety beads of the Mahometan chaplet.

As it is not permitted to a Mussulman to ask of God, in established prayers, any goods of this world, they generally, after having said over the chaplet, fold their hands, and lifting them up like a man who had to receive something from above, pray for any thing they desire; and after having finished this prayer, they pass the right hand over their beard and say,

Alhamdo Lillahi! Praise be to God!

This formula finishes the prayer.

It is their custom to go on Fridays, at least half an hour before the Imaum. As soon as they enter they say a short prayer of two rikats; after this they sit down and continue their prayers, repeating them by heart, or reading in some holy book; chiefly in that which is called *Dalil et Hhiratz.*

Before the Friday prayers the Imaum makes a sermon to the people.

The Koran, besides the division into *souras* or chapters, is composed of 30 hhezb or portions, and custom has consecrated the chapters of the last *hhezb* to be those most frequently recited in the canonical prayers after *el-fat-ha.*

For prayer it is necessary to place one's self on a clean spot; and if no mat or carpet can be had, they spread their Hhaïk on the ground, or their outer coat or turban, on which they place themselves.

If several Mahometans say their prayers together, one of them puts himself at their head, fulfils the functions of an Imaum, and directs the prayers; so that the motions of the rikats may be executed at once by all the individuals of the assembly. If the faithful be numerous, they place themselves in several rows behind the Imaum, the same as at the mosque.

There are also some additional prayers which the Mahometans repeat every day; as the *El-Fegér*, which should precede the Sebáh in the morning; the Eschefaa and the Uter, which ought to follow the Ascha in the evening. Besides these, a Mussulman may say as many prayers as he likes, either in the day or in the night, except that from sun-rise to noon, and from the moment of the Aássar to the Mogareb, he is not allowed to pray. These prayers are meritorious to the believer; but they do not dispense with his obligation of saying the five canonical prayers.

Amongst their daily devotions the *Feger* is composed of two rikats; the *Sebáh* of two others; the *Douhour* of four; the *Aássar* also of four; the *Mogareb* of three; the *Ascha* of four; the *Eschefaá* and the *Uter* of three.

The Fát-ha and the chapter or verses of the Koran which follow it in the first two rikats are recited aloud in the *Sebáh*, the *Mogareb*, the *Ascha*, the *Eschefaá*, and the *Uter*; but in the *Douhoúr*, *Aassár*, and in the additional voluntary prayers, every thing is uttered in a low voice. As to the invocations, *Allahou akibar!* Sémeo Alláhu, &c. and the salutation, Assalámou Aaleikom, they are always pronounced with a loud voice.

There are some other particular prayers for the dead, for the sick, in travelling, in want of rain, in eclipses of the sun and moon, in battles, in the thirty nights of Ramadan, for Easter, and for *El-Kaaba*; and also some prayers of satisfaction and supererogation.

CHAP. X.

ALMS. — FASTING. — PILGRIMAGE. — CALENDAR. — SACRED MONTHS. — EASTER. — PERSONS EMPLOYED IN THE MOSQUES. — FEASTS. — SUPERSTITIONS.

BESIDES the belief of the existence of the one Almighty God, faith in the mission of the Prophet, and the obligation of saying the canonical prayers, it is necessary to observe the precept of giving alms. This law is of an imperious obligation on every Mussulman whose circumstances allow him to fulfil it.

This precept comprizes the charitable tithes, the paschal alms, the paschal sacrifice, the donations or foundations of a pious nature, and the eventual alms of charity.

The charitable tithes are equal to two and a half per cent. every year on all that a Mussulman possesses, except sheep and goats, for which only one per cent. is paid. These alms are given to the poor; but they are paid generously, and without a critical calculation, as every heart, sensible to the misfortunes of the poor, contributes in a proportion much beyond that fixt by the law. As to myself, I was always in the habit of feeding a certain number of distressed or maimed poor, besides the accidental alms which I distributed; and I think I never fell short of the duty imposed.

The paschal alms are those which every Mussulman in good circumstances is obliged to give before sun-rise to the poor, the first day of the month of *Schoual*, which is Little Easter (Eid seguir). It consists of half a measure of wheat or flour, or of a whole measure of barley or dates. Heads of families, or such as keep house, are obliged to give for every member of their family as much as for themselves. They are free to pay it in kind or in money.

The paschal sacrifice consists in a sheep or a camel, which is to be killed on the first day of Great Easter (Eid quibir), which occurs

on the tenth of the month of *Dulhája.* Every Mussulman that has a family, or who keeps house, must conform to this rule. After having killed the animal with his own hand, between sun-rise and noon, he eats a part of it roasted, and gives the rest to the poor; and this must exceed a third part of the beast. The skin may be used by the owner for his own purposes, or rather should be given to the poor. Such sacrifices are repeated on various important occasions; as on the recovery from illness, on undertaking a long journey, or any other considerable business.

The pious donations or foundations consist in the erection of monuments of public utility, as of a mosque, a fountain, an hospital, a place of rest for travellers, or a school. When a Mussulman makes a pious foundation, or territorial gift, he and his posterity lose for ever the property of it; but he may reserve to himself some advantages for himself and his successors. One of my chiefest cares, after entering Morocco, was to gain favour by a pious foundation; and with this view I provided the mosque of Tangier with a supply of water, in which it hitherto had been deficient.

The acts of common charity, or casual alms, which in other religions are only recommended, are almost of imperious obligation on a Mussulman. He dares not sit down to dinner without inviting those who are near him to partake of it, of whatever condition or religion they may be; and he cannot refuse assistance to any poor person who may apply to him, if he have the means. The hospitality which he is to exercise towards every one who claims it, without regard to his religion, is a consequence of the same principle.

Fasting in the month of *Ramadán* is the fourth sacred precept. It consists in neither eating nor drinking, nor smoking, nor even inhaling the odours of spices or of fruit, and in observing perfect continence during the twenty-nine or thirty days of the month of Ramadan, from the moment of the *Fejer*, or dawn before sun-rise, to the moment of its setting.

This fast must be observed by all men and women, except the sick, travellers, pregnant women, or those in a state of legal im-

purity; nurses, minors, insane, old weak people, or such whose health might be impaired by the abstinence, and foreigners. If it happen that the fasting is interrupted by some mistake or forgetfulness, or by ill health, a journey, or any other legal cause, it becomes a debt which must be satisfied at some other opportunity, at the option of the believer, by fasting as many days as he has omitted; but if the tresspass has been committed voluntarily, and without any legal cause, such a fault can only be expiated by a fast of seventy-one days.

From sun-set to the hour of prayer in the morning, they are allowed to eat, drink, smoke, and amuse themselves, as much as they please, during the night. But people of a strict conscience employ their time in reciting prayers at home or at the mosques, in reading the Koran, or in performing acts of charity, or in meeting at a fraternal agreeable but decorous society. Upon those occasions all differences cease, families re-unite, and the poor are more abundantly supplied by the rich than at other times.

All the time of Ramadan the mosques are open, and illuminated during the night; and a crowd is continually passing to and from them. The shops are open, and frequented by both sexes. Coffee houses are also open, but are frequented only by men. Even there the Mussulman character of gravity is strictly observed.

Being obliged to fast all the day, they wait with impatience for the hour of Mogareb, or sun-set; and upon the first summons of El-mudden, or the crier, from the top of the minaret, every one gets into motion, and repairs the fast, by eating immediately a kind of thick gruel or paste, made of flour, with some honey, sugar, or any other seasoning that may be liked. This is very nourishing. They then say their prayers, and afterwards begin their dinner. Some eat three or four times in the night. For my own part, I took only some tea, and in the morning before dawn some of this gruel, and a little couscussou.

Rich people hardly feel the fast of Ramadan, for they sleep all the day, and in the night they make up abundantly for the privations

of the day; so that they only change the periods of their daily enjoyments. But for the lower classes this fast is a real penance. As they have to get their subsistence by the labour of the day, they cannot elude the rigour of the precept by changing their hours. This fast of Ramadan is so strictly observed, that a Mussulman who breaks it, without any legal cause, and especially if in the presence of witnesses, would be deemed to deserve death as an infidel.

As the Arabian months are lunar, and as every month begins from the moment that the new moon is discovered, the Mahometans are very attentive in observing the sky. Hence they have on this subject a peculiar bold and very piercing sight. Very often they showed me the spot where they saw the new moon, without my being able to observe any thing like it, till by looking through my telescope I discovered that they were not mistaken. It is sufficient that two witnesses declare before the Kadi that they have seen the moon, in order to proclaim the beginning of a new month; and if the clouds should prevent the new moon from being seen, the expiration of thirty days of the last month fixes the new one. In order to facilitate these observations, I calculated before hand the days on which the new moon would appear; and I gave them this kind of almanack, which agreeing with the events, inspired them with a great confidence in every thing I said, and made them entirely follow my directions for the beginning and end of the Ramadan. Even the Sultan ordered that the period of this ceremony should be fixt by my indications.

The beginning of the Ramadan is announced at Fez by the firing of some musquets from a neighbouring height, and by the mournful sound of the trumpets which the public criers blow, on the tops of the minarets of all the mosques. The end of the month, or the beginning of Easter, is also announced by firing of guns from the tops of the houses; and woe to those persons who love quiet, or who are sick. They are stunned by the noise of fire arms, and by the shouts of joy from all the inhabitants.

Notwithstanding the solemn character which religion imparts to the month of Ramadan, a great number of the lower class of Moors become frantic during this period. Some are affected by the repeated prayers and by the continual reading of the Koran, others by ascetic or holy books. Others again suffer from the weakness of their stomach, and the sadness which is its inseparable companion. All are moved by the horrible and dismal noise of the trumpets which the Mueddens sound from the tops of the minarets, at various hours of the day and of the night, and which give rise to many quarrels amongst the people.

All the night of the 27th there is in every mosque a priest, who without the use of any book recites the Koran with a loud voice, the people standing to listen to him.

This recital is intermixed with prayers, and the reader is from time to time relieved by another, so that by the morning the whole Koran may be recited. During that night the streets and terraces are illuminated, the crowd is immense, and the women go in bands from all quarters, to visit the mosques, where innumerable multitudes of children of all ages, women, and sainted ideots, some good-tempered, and some malicious, make a frightful confusion. It is in the midst of all this that the Koran and prayers are recited.

Every night during the Ramadan, before dawn, some men belonging to the mosques run through the streets, with heavy clubs, with which they strike with fury at the doors of the houses, that the inhabitants may be roused to take some refreshment before the morning prayer begins.

The pilgrimage to Mecca is the fifth divine precept. Every Mussulman must make this journey at least once in his life, or delegate the performance of it to a pilgrim who will fulfil this sacred duty for him and in his name, in case he is lawfully unable to do it himself.

The object of this journey is to visit the Kaaba, or the House of God, at Mecca; the hills of Saffa and Miroua, which are in the same city; and Mount Aarafat, which is at a little distance from

the Holy City. The period of these ceremonies at Mecca is in the month Dalhaja, every year. Many pilgrims take the opportunity to go to Medina, in order to visit the tomb of the Prophet, but this act of devotion is not ordered, nor even recommended by the law.

As the Arabian year consists of twelve lunar months, it is of course eleven days shorter than the solar year, and from this circumstance the Ramadan and Easter make the circle of the solar year within 31 or 32 years. The Arabian months are called

Moharrám.
Safár.
Rabioul-aoual.
Robiou-tzeni.
Djád.
Joumeldá (or Joumá).
Arjáb.
Schabáu.
Ramadán.
Schouál.
Doulkáada.
Doulhája.

The days of the week are:

Nahhár el Hhád	first day	Sunday.
Nahhár el Zenin	second day	Monday.
Nahhár teláta	third day	Tuesday.
Nahhár l'arbáa	fourth day	Wednesday.
Nahhár el Hhamáz	fifth day	Thursday.
Nahhár Joumouá	sixth day	Friday.
Nahhár es Sebtz	seventh day	Saturday.

The following are the fast days and holidays:

The 1st, 2d, 3d, and 10th of Moharrám are fast days.

The month of Saffar has none.

On the 12th of Rabioul-aoual, the nativity of the Prophet is celebrated; it is called El Mouloud. These holidays last to the 19th, and the children are generally circumcised during this time.

The following three months have no particular holy days.

The first Thursday and the 27th of the month Arjáb are fast days.

The night of the 15th of the month of Schabán is passed in prayers, and the following day is a fast day.

Fasting lasts all the month of Ramadán. The nights are passed in prayers, and chiefly those of the 27th and of the 30th.

Easter, called *Eïd seguir*, or Little Easter, falls on the first of the month of Schouál. On this day the Paschal alms, of which we have already spoken, must be given, and the Paschal prayers said at the *Emsálla*, which we shall notice by-and-by. After Easter Day, six more days are spent in fasting, which may be chosen at option in any part of the same month.

No part of the month of Doulkaada is observed.

In the month of Doulhágea, the Mahometans who do not go to Mecca must fast the first nine days. On the 10th, the season which is called *Eïd kibir*, or Great Easter, begins, and lasts three days. On the first of these, Mussulmen must go in the morning to the Emsalla to say the Paschal prayers, and afterwards sacrifice at home a sheep, in commemoration of the sacrifice of Abraham. At this period the ceremonies of the pilgrimage to Mecca take place.

The months are composed of twenty-nine or thirty days. The year has three hundred and fifty-four days, and therefore twelve of these months finish eleven or twelve days sooner than twelve solar months: hence it happens, that the Ramadan and Easter never fall again on the same day until the expiration of thirty-one to thirty-two solar years. The present year, being the 1218 of the Hegira, has begun the 23d April 1803.

The Ramadan fast is the only obligatory one by divine precept; all other fasts are merely religious customs.

The Mahometans have four sacred months in the year, during which it is not lawful to make war, unless pressed by necessity, nor to take away the life of man. Such are the months of Moharrám, Arjáb, Doulkáada, and Doulhaja.

For the Paschal prayer a place out of the town is assigned, called *El Emsálla*, where all the people meet in the morning of the first day of Easter, before sun-rise.

When the Sultan was at Fez at last Easter, the feast was very sumptuous, and the Pashas, the Kaïds, the great Sheiks, at the head of numerous corps of cavalry, flocked from all provinces of the empire, in order to congratulate the Sovereign; most of them encamped out of the town.

On the spot of the Emsalla an inclosure was made, which had a square form; three of its sides were surrounded with a cloth, five or six feet high, and about sixty feet long on each side: within there was a pulpit for the preacher. We were about six hundred men within this enclosure; all the populace of Fez and the people from the provinces kept on the outside, and the whole assembly consisted of at least two hundred and fifty thousand souls. At the arrival of the Sultan the prayers began. Every time that the Imauin and the Muedden accompanied the movements of the rikats with the exclamation, *Allahouakibar!* God most great! it was repeated by a great number of Muedden, who were dispersed among the crowd; and upon this cry, two hundred and fifty thousand people, with their sovereign at their head, were seen prostrating themselves before the Deity, having all nature for their temple. This ceremony is really imposing; it is impossible to witness it without being moved.

After prayers one of the Sultan's Fakihs ascended the pulpit, and made a sermon, and the whole ceremony was finished with a short prayer.

The Sultan then retired from the enclosure, and mounted his horse, and every one followed his example: he took a little ride, and the different corps of the provinces went to meet and to salute him.

After the Sultan had quite withdrawn, the horse-races, little sham fights, firing of guns, and shouts of joy began, and lasted three days successively in the town and in the country.

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The manner in which every corps saluted the Sultan was rather remarkable; after having formed into ranks, they presented themselves to the Sultan with their long guns, which they held in a perpendicular direction before them, with the right hand leaning on the pommel of the saddle, and inclining their bodies forwards, they make a bow to the Sultan. All at once they cried *Alláh iebárk ómor Sidina,* "God bless the life of our Lord;" after this salutation they retired, and made room for others. The Chief of every troop advancing a little, approached the Sultan, made himself known, and commanded his troop to approach and to retire.

At some distance from the Sultan several companies of his horse guard, with a number of standards, and a band of hoarse drums and bagpipes, were drawn up: close to him were his high officers, and some servants on foot; two of the latter were always at the side of his horse, holding a silk handkerchief in their hands to keep off the flies.

The simplicity of this feast, the creed pronounced by an immense crowd, the steadiness and the fervour with which it was uttered, the extent of the temple, and the immensity of the space which formed the superambient canopy, being the atmosphere with the animating planet of the world for its illuminating centre, formed the most imposing picture of the homage which men united into society can offer to the Almighty.

It has already been observed that the Mahometans, properly speaking, have no priests. Those that have employment at the mosques have no distinguishing mark to make them known from others, nor any character which exempts them from the obligations of other citizens; they have wives, they work, and they pay taxes. The order of priesthood, which in all other religions forms a separate class in the state, and of which the members are looked upon as mediators between God and man, does not at all exist with the Mahometans. Here all men are equal before the Creator, and the temples have no places reserved for any one, or privileged. Virtue

and vice are the only circumstances by which man may approach the Deity or be alienated from him.

The persons employed at the mosques consist of Imaums and Mueddens. The former direct the prayers; they preach also on Fridays, and read now and then publicly from venerated books; the latter summon the people by loud shouts from the top of the minarets, and assist the Imaums in the direction of the prayers. These employments invest them with no particular character, and from the moment they have terminated their function, they pursue their ordinary occupation like their fellow citizens. If an Imaum or Muedden should happen to be absent, any other individual may take his place in the mosque, and officiate for him.

The Mussulmen have no days in the year that are deemed sacred, but the birth-day of the Prophet and Easter. On Fridays they work as on other days of the week. Their work begins in the morning and lasts to an hour before noon; then they leave their shops and business in order to make their ablutions and say their prayers at the mosque. They return afterwards to business.

From what we have been stating it appears that *Islamism*, or the religion of Mouhhammed, is an austere one. The word *Islamism* signifies *abandoning one's self to God*; and it is on this great basis that their worship is founded. The belief in the existence of one God, their purifications, prayers, charity, and mortification by fast and pilgrimage, are the most distinguishing characteristics of this religion.

The belief in the missions of Noah, Abraham, Moses, Christ, and other ancient prophets, is an indispensable introduction to Islamism; therefore a Jew cannot be admitted into the body of the faithful, if he have not previously proved his belief in the mission of Christ, who is acknowledged to be *the spirit of God, Rouh Oulláh*, and son of a Virgin, which the Koran confirms.

The Mahometans fancy that the gospel, which is in the hands of the Christians, has been vitiated and tainted by interpolations. They deny the death of Christ, who, according to the Koran, ascended

alive to heaven without having suffered on the cross; they do not admit the dogma of the Trinity, and, therefore, not the hypostatical union of the second person in Christ, nor that of the Eucharist; they look upon all these dogmas as pure idolatry. The worship of images is shocking to them, and confession and indulgences are considered by them as matters of mere speculation.

Unhappily superstitions have been introduced into islamism, a circumstance which is deplored by every Mahometan philosopher. The exterior ceremonies have got the better of the spirit of the religion; so that the Mussulman who daily performs the number of prostrations and rikats prescribed by the law, is looked upon as a good Mussulman, whatever be his morality; he will even be raised to the dignity of a saint if he goes so far as to exceed the number of prayers and fasts commanded by their religion, though his behaviour should be even that of a reprobate, as I have known many of them.

The veneration for the sepulchres of the saints has some useful result; because these chapels serve as asylums for innocence against the attempts of despotism; but they unfortunatly also yield a shelter to criminals who ought to be driven from society. The veneration for the insane is also very charitable, as it serves to protect their miserable existence; but it gives rise to numberless actions which are contrary to public morality. The saffis or talismans, relicks, chaplets, repeaters of prayers for the sick, or for things lost, &c. are all pious cheats, which tarnish the pure deism of Mouhammed. But every worship on earth has been affected by the cupidity of Charlatans, or by the timid imbecility of the people. Fortunately, in this country, such troops of monks, that is, of derwishes, are not to be met with as are seen all over Turkey.

CHAP. XI.

SCHERIFS OF MULEY EDRIS. — ENTRY OF THE SULTAN INTO FEZ. — INTRIGUES OF THE ASTROLOGER. — ALI BEY'S TRIUMPH. — DEPARTURE OF THE SULTAN. — ECLIPSE.

WE have already mentioned that the ashes of *Mulei Edris*, founder of this empire, are venerated in their sanctuary at Fez, where his descendants are established. They are still considered as the most illustrious family of the country, under the name of *Sherifs of Mulei Edris*. The chief of this family takes the title of *El-Emkáddem*, or the Ancient. He is charged with the administration of the funds, which are placed in the boxes established at the side of the sepulchre of the saint; as also with the alms in grain, cattle, and other effects, which, under the name of tribute, are put at his disposal by the inhabitants. He makes a distribution of all these objects amongst the sherifs of the tribe, who are mostly maintained by these funds, though some of them are rich from their own possessions, or from the trade which they carry on, as well as the *Emkaddem* himself.

The veneration of the inhabitants for Muley Edris is so great, that in all the situations of life, and in all their spontaneous emotions they invoke *Muley Edris* instead of the Almighty.

On my road from Mequinez to Fez, I had an officer of the Sultan sent before me, with an order from this monarch to Hadj Edris, to have a lodging prepared for me, and to serve and assist me in every thing I should want. I was therefore lodged with him on my arrival at Fez; but he was so very old that he could hardly walk or attend to his own affairs. His eldest son *Hadj Edris Rami** took, therefore, care of me and my affairs. Hence whenever in future I mention Hadj Edris, I mean the son, unless I add some

* The same who, in the year 1808, was at Paris as extraordinary ambassador of the Emperor of Morocco.

expression to mark his father. They live both with their families in the same house. Hadj Edris Rami is of my age; his respectable character, the uprightness of his principles, and his fidelity, often proved, have made him my best of friends. May he be as happy as I wish him to be, and may his years be as numerous as his virtues. The day after my arrival at Fez, I had a visit from the principal Sherifs of the tribe of Edris, and several others of the town. At these visits their questions to me were numerous, and so were their enquiries of my servants; they put to these, regular interrogatories concerning me, but their answers were so highly satisfactory, that before the end of the second day they kissed my beard several hundred times, and the most distinguished besought my friendship.

The Edris charmed with their guest, thought of keeping me a long while, and did their utmost to please me; but as I was not at my ease unless in my own house, they were forced to procure one for me, and in a few days I was placed in one which they had very neatly furnished.

The Prince Mulei Abdsulem being at Fez, I waited on him the second day after I was settled in my residence. This illustrious and respectable man, who was blind, received me very kindly, and intreated me to call on him every day, which I promised, and I kept my promise.

The despotism which for such a long time has weighed down these countries, has brought the inhabitants to the necessity of hiding their money, to dress and to manage their domestic economy with all possible dissimulation. None of them affects the shew of luxury be he ever so rich, except the near relations of the Sultan and the Sherifs Edrissi, who enjoy more freedom in this regard, and who fear not to dress themselves and to have comfortable lodging. My friends seeing that I did not submit to this mean custom of Fez, as I rather imitated the oriental luxury, expressed their uneasiness; but I continued in my adopted system, and they got accustomed to it, and even some of them began to imitate me. My society encreased every day; the pashas, sherifs, learned, or doctors, seemed to think themselves alike honoured if admitted to it.

Some days after my arrival at Fez, I was taken to the mosque of Muley Edris, and into a fine building joining it, where I saw a fine collection of clocks. I was told that the Sultan had ordered this building to be prepared for me, in order to go there to read or to study; and that the doctors would come there every day to have conferences with me.

As it did not suit me to be under any kind of constraint, I told them that I was grateful to the Sultan for his goodness, and accepted of the residence; but after ordering my people to put carpets, cushions, a sofa, and other conveniences into the apartment, I told them that I should come sometimes to it to read, *but not every day*. This language astounded them.

In the space of ten days I went to it but twice. Several doctors came there, and our time passed in mutual compliments and indifferent conversations.

In the meanwhile the news came that the Sultan would soon arrive at Fez. Upon this occasion Hadj Edris told me, that two days after my arrival his father had received an order from the Sultan informing him that I was to regulate the clocks of Mulei Edris, and give the hours for the canonical prayers, and that for this purpose he had assessed me an income on the funds of the mosque; the disrespect implied by this order, or which might result from it, alarmed me. On hearing it read I sprang up like a goat and declaimed against the injustice of putting such duties on me who asked nothing of any one; I shewed myself angry, and swore that I would never enter that house again, and not even Mulei Edris's if no satisfaction were made me for this affront. The good-natured Hadj Edris was quite embarrassed, and told me that he himself and all those with whom he had conversed on the subject, were of the same opinion as myself, and therefore had not dared to speak to me about it; but as the Sultan was coming they felt themselves obliged now to inform me of his will, lest they should be exposed to some disagreeable consequences for not having obeyed it. They did their utmost to calm my spirits, and intreated me to go at least now and then to

Mulei Edris for the sake of appearance; but I listened to nothing, and getting on horseback I went like lightning to Mulei Abdsulem.

I imparted to this most respectable friend my grievance, and made him observe that I should be degraded in the eyes of the publick, who would judge from it that I did not deserve the Sultan's consideration; to whom I requested him to transmit my sentiments on this occasion.

Mulei Absulem gave me all possible satisfaction; he assured me that a mistake must have been the cause of it, and that if he had known the business, he never would have suffered that any mention of it should have been made to me; that I might consider myself as his son, and as the son of the Sultan Mulei Soliman; and that in consequence I should always be master of doing what I pleased, without the interference of any one, and that he would not suffer that I should have the least inconvenience.

During the three following days this good Prince was pleased to exert himself to tranquillize me, and I saw evidently that both he and the Sultan had formed a high opinion of me, and that the order concerning the clocks had been suggested by some ambitious and jealous minister, who had formed some plan to degrade me in the eyes of every one. However, this affair instead of proving detrimental to me, contributed to raise me in credit. My friends celebrated my triumph as being without example; my name became much talked of; I displayed all the splendor of the rank I bore, and there was not a man of the least distinction at Fez who did not come to pay me a visit, so that my house was crowded from morn till night.

A few days afterwards the approaching arrival of the Sultan was announced. I got on horseback followed by some of my servants, and accompanied the principal people to meet him. As soon as we saw him we made him our salutations, which he answered most kindly; and mixing with the retinue we followed him to the palace. The Sultan retired to his apartments, and the retinue and the troops, as well as the people, withdrew each to his home.

The retinue of the Sultan was composed of a troop of fifteen to twenty men on horseback; about an hundred steps behind them came the Sultan, who was mounted on a mule, with an officer bearing his umbrella, who rode by his side also on a mule. The umbrella is a distinguishing sign of the Sovereign of Morocco. Nobody but himself, his sons, and brothers, dare to make use of it; however I had this high honour conferred on me. Eight or ten servants walked by his side, the minister Salaoui followed him on a mule with a servant walking. The retinue was closed by some officers and about a thousand of white and black soldiers on horseback, with long guns in their hands, and forming a sort of line of battle whose centre was composed of ten or twelve men and more, and whose extremities ended in a point of only one man; but neither rank, file, or distance was observed. The centre of the line had a front of thirteen large standards, uniformly painted, some red, others green, yellow or white. This row of flags served as the signal for the troops to march, to halt, or to change front; but all these manœuvres were executed without order, and rather in a tumultuary manner. Four or six hoarse drums with some miserable bagpipes marched near the colours; they did not begin to play until the Sultan had retired.

I called the same day on Muley Abdsulem and asked his advice about the means of being presented to the Sultan. He promised me that he would take the necessary steps for the purpose, and in fact he went immediately to the palace. On his return he told me that it was the Sultan's intention to receive me every Friday, and that if he did not see me every day, it was that he might not derange my occupations and deprive me of my liberty; and that he would order one of his learned favourites to accompany me to the palace.

The next day while I had a company of twenty persons at my house, I was apprized of a message from the Sultan; I ordered the messenger to come in. He was the first astronomer and astrologer of the court, who presented himself to me with the greatest respect, and placing in my hands a magnificent Hhaïk, as the Sultan's

gift, he informed me that he, Sidi Ginnán, had the honour of being chosen by the Sultan to accompany me every Friday to the palace.

I kissed the Hhaïk, and after having put it, according to custom, on my head, I laid it on my cushion, and was complimented by the company upon this occasion.

After having taken some tea, and spent about half an hour in conversation, Sidi Ginnán expressed a wish to speak to me in private. I took him and his secretary or clerk, whom he had brought along with him, into another room. After having set down, he began to ask me many questions about my name, age, and country, and the place where I had studied. He then requested me to resolve him some astronomical problems, such as the longitude and the declination of the sun; his periodical revolutions; the precession of the equinoxes; the longitude and latitude of my country, and of my lodging in London, &c. &c. A conversation of this nature was not adapted to please me, as I did not know the purport of it; I answered therefore rather roughly, but the secretary wrote down every thing. I added a prediction of the two next eclipses of the sun and of the moon, and after having made a present to Sidi Ginnán and his clerk, they retired.

During this kind of interrogatory, Hadj Edris was going from one room into another, and seemed to be very much agitated; and when I returned to my company, I found all my friends divided in groups of four, saying prayers in my behalf. I was very sensible of the interest they took in my fate, and put the good-natured Hadj Edris at his ease, who joined the others in paying me most affectionate compliments.

The following day we made a party of pleasure to one of Hadj Edris gardens in the country. As we dared not to play at any game or drink any liquor, and as music and dancing did not suit the gravity of our characters; as they had not a sufficient knowledge of sciences to make them the topics of our conversation, and as there was no political news on account of the want of correspondence, couriers, and

public papers, we were at a loss how to pass our time, and were reduced to the necessity of eating five or six times a day like Heliogabali, and to fill up the remainder of our time with drinking tea, saying prayers, playing like children, electing amongst us Pashas, Hhaliphes and Kaïds charged with the command of every dinner, tea, collation, or walk.

The only game which offered some interest consisted of placing on a large dish about a dozen of cups upside down. The company then divides into two bands, and after one of them had put a ring or a piece of coin under one of the cups, the other band is to discover it in the first or last of the cups which they may lift up. If the ring should happen to be in one of the intermediate cups, he that has lifted up the wrong cup is punished with receiving from every member of the opposite band, some blows on his hands with a knotted handkerchief. But if the ring be found in the first or last cup lifted up, the party takes the same revenge. This game is, for want of a better, amusing enough, as it gives rise to many curious scenes in the disputes about lifting up the cups, and the struggle between the weak and the strong produces some droll exhibitions.

Such are the amusements that occupied us for three days and two nights, which we spent in the garden. The last day was on Thursday, and as I had apprized the Sultan that a new moon would be seen that day, if the clouds did not prevent it, he ordered the beginning of Ramadan to be proclaimed for Friday, though the moon was constantly covered by clouds.

In pursuance of the Sultan's orders, Sidi Ginnán came on Friday to accompany me to the palace. I went on horseback, and we arrived together at the mosque of the palace, where he made me sit down and left me alone. An hour after the Sultan arrived in the gallery, where he usually recited his Friday prayers without being seen by the people. As soon as the public prayers were over, the Sultan went away without my having been able to see him.

He was hardly gone when Sidi Ginnán opened the door of the gallery, and desired me to enter it. After shutting the door, and

caressing me, he shewed me the place where the Sultan was in the habit of making his prayers; told me that he had apprized the Sultan of every thing; that he had mentioned my prognostication of the eclipses; that the Sultan had expressed himself much satisfied, and had ordered him to conduct me every Friday to the mosque, as he had done to-day. I saw directly the bad faith of Sidi Ginnán, and answered drily, "*Very well, it is quite indifferent to me* "*whether I say my prayers here or in any other mosque.*" He was embarrassed, and sought to hide his intrigue. He conducted me into the street by an interior door of the palace, and said to me mysteriously, "*We shall go out on this side, because as every one knows* "*that the Sultan has commanded you to come here, the marks of* "*distinction which he may show you will be more conspicuous.*" Indignant at the visible contrivances of this man, I answered him with severity, "*It is quite indifferent to me whether I go out at this* "*door or any other;*" and having said so, I got on my horse, and rode off with my servants. He also mounted his mule, and coming in haste after me, invited me to take a ride together, which I refused. He saw me home, and then went off.

Some friends who waited for me at my house seeing me come in disturbed, asked me whether I had seen the Sultan. I told them what had happened, and they were thunderstruck.

Knowing the force of my complaints which I had to set up against the conduct of Sidi Ginnán, and thinking it necessary to strike a blow which would be of some effect in the eyes of the public, I took my pen, and wrote a memorial, composed of twelve articles, by which I proved the wrongs committed against me by this kind of contempt. I had asked for nothing, and yet the Sultan had ordered me there only to treat me with neglect. I finished the last article with the following words: "*I shall therefore set out for Algiers.*" I apprized my friends of my intention, and requested Hadj Edris to give the necessary orders for my departure, after I had asked one of the company to take my letter to Muley Abdsulem.

My friends were frightened at my resolution, when they heard the contents of my memorial, and did their utmost to keep me; but I listened to nobody till some of them observed that it was not allowed to a Mussulman to travel during Ramadan, without the most urgent necessity. I saw no possibility of eluding this reason, and submitted to stay at Fez to the end of Ramadan, declaring, however, that nothing should retain me there any longer.

The second day after this scene, Muley Abdsulem sent to me a request to call on him, which I did. He told me that he had been to the palace, and had spoken of my affair to the Sultan, who said he was exasperated against Ginnán, being convinced *that this man had a bad heart.* He said, that the Sultan's intention was, I should be accompanied every Friday to the palace, in order to converse with him, and not to be left at the mosque, and that Ginnán and some others should have reason to repent of their conduct. He finished with saying, that he would give orders to arrest that fellow. I told him that I was entirely satisfied with this explanation, and requested him to leave Ginnán at liberty.

My friends rejoiced at my triumph; when one of them came in, and, with a melancholy air, said to me,—"Your goodness has made you commit a great fault!"—"What is it?"—"You have entrusted to that traitor Ginnán the days and hours on which the eclipses of the sun and moon will take place, and he has given those communications to the Sultan, as if they had been calculated by himself, without mentioning the merit which is due to you."—"Poor devil!" said I, "how I pity him!"—"But why?"—"Neither him nor any body but myself at Fez knows the days and hours at which the eclipses will take place?"—"How is it possible? you have informed him of it."—"No," said I; "from the first moment, I knew the fellow; and for that reason I did not tell him one true word of all these astronomical communications; his prognostications will, therefore, be false."—I hardly had uttered these words, when all the company fell over me, and, kissing my hands and my beard, they

lifted me in their arms, and declared that I was superior to all other men.

The following Friday, Sidi Ginnán, affecting to know nothing of what had happened, came to accompany me to the palace. I made him wait above half an hour, and, getting on horseback, I told him to follow me. We entered into one of the interior chapels, where directly after one of the Sultan's sons arrived to keep me company; and a few minutes afterwards I was summoned to the Sultan.

I went to him accompanied by two officers, according to custom, who presented me to him. He was in the small wooden house of the third yard. As soon as I entered his room, he bade me sit down on a small mattrass. Amongst other questions which he put to me, he asked me whether I was pleased with the country, and if the climate agreed with me. He called me *his son*, and added several other honourable names, and said at various times *that he was my father*. I was going to kiss his hands, when he turned it to let me kiss the palm of it, as his children do. He took off his bournous, and covered me with it himself, assuring me that I might come and see him as often as I pleased, but that he would fix no time for it, as he wished me to be entirely at my ease. After having had a very long conversation, the Sultan asked me what o'clock it was. I looked at my watch, and told him that it was the prayer hour. After having repeated to me frequently that I was his son, he rose and went to the mosque.

This interview took place in the presence of a great many people, among whom was the Muphti, or principal Imaum of the Sultan, who took me by the hand, conducted me to the mosque, and did not let go my hand till I was seated. This entry into the mosque, with my retinue, and above all the being dressed in the Sultan's bournous, attracted every one's attention to me. When prayers were over I went out; and every one that was near me kissed my shoulders, or part of my gown. Having asked for Ginnán, the Muphti, shrugging up his shoulders, said, do not mind that man,

he deserves no further attention. I gave the usual alms at the gate of the mosque; and blessings were invoked on me and Muley Soliman. I went home on horseback perfectly satisfied, as my injury had met with public reparation, and in the most distinguished manner. Every one complimented me upon the occasion; my departure for Algiers was thought of no more; and I continued to make my visits to the Sultan, and to say prayers with him in the gallery.

A Mussulman who has no wives is in general ill thought of. I had by no means thought of this subject, because, absorbed by the enjoyments of my mind, I had forgotten those of the body. However, my friends spoke to me on this point so often, that I was at last obliged to give way, and as they knew that I was resolved not to marry till I had returned from my intended pilgrimage to Mecca, they presented me with a young negress, who was a slave. I admitted her into my house without looking at her. The women of Hadj Edris, considering her as my concubine, had her bathed, cleansed, and perfumed for some days following; they then fitted her out with bride clothes, and led her to my house. Notwithstanding her fine dress, perfumes, and preparations, I let her remain in the room of her retreat, where she was well attended and treated, but I was unable to overcome my repugnance for a negress with thick lips and a flat nose.

Having promised Mulei Abdsulem a calendar for the last four months which finish the Arabian year, I gave it to him, shewing him the corresponding dates of the solar year, the days of the week, of the month, and of the moon, as also the longitude and declination at Fez of the sun at noon, the hour of his rising and setting, the hour of the moon's passage through the meridian, the difference of the mean time and the real one, the phasis and other lunary points, and the most remarkable phenomena of the other planets.

As the two eclipses of the sun and moon were to happen at this period, my almanack became the more interesting, from the prognostications of the phenomena which I had described; I added to it

the figures of the objects which were to be seen. At the end of it I put two other drawings, of which one represented the proportionate size of the planets, in comparison with the sun, and the other the solar system, with all its new discoveries.

When I presented this almanack, Muley Abdsulem and the Sultan were so much surprized, that they declared on the spot, that it would be the ruin of all those who passed for learned at Fez, but who in fact knew nothing.

The days and circumstances of the eclipses once made public, the town soon became acquainted with them generally, and as every one added something of his own to the news, in a short time a thousand follies were circulated. The astrologers thought proper to presage some misfortunes, which should begin by three days of thick darkness, and it is impossible to conceive the pains I took to destroy all these idle fancies.

The Ramadan over, Easter was celebrated in the customary way, and soon after the Sultan departed for Morocco, inviting me to follow him, which I promised.

The eclipse of the moon was little seen by the people, as the sky was covered with clouds; but what a frightful clamour was caused by the eclipse of the sun! The sky was perfectly clear, and the sun became dark in the middle of the day, and to such a degree, that hardly half an inch of the disc remained uncovered. The people ran through the streets, stunning the air with cries like madmen. The roofs and terraces of the houses were covered with people, and finally my house was so crowded, that from the door to the top of the house not a single spot was free.

The eclipse disappeared a little after noon. When I was at dinner the son of the Kadi came to speak to me, and with tears in his eyes, and a most piteous voice, told me that he had been sent by his father, who having lost the use of his limbs, could not come himself, in order to enquire whether any thing else was to be feared, now that God had permitted them to get safe through the eclipse *.

* An eclipse is looked upon in this country as a great misfortune.

I cheered the mind of this young man as well as I was able, and he retired at last easy and satisfied.

It is impossible to convince these people that a man may know how to calculate astronomical events without being an astrologer or a prophet. I met every day with some people, who desired me to tell them their fortune, or to enable them to recover lost or stolen things; others wanted me to cure diseases, and some were modest enough to request only my prayers, or a small keep-sake: such is the ignorance of a people whom I endeavoured by all possible means to instruct, and to cure of their simplicity.

I fixed my departure for Morocco, and though my friends did their utmost to keep me with them; prayers, offers, cabals, and intrigues were employed on all sides, but I withstood them. I issued my orders, bade them farewell, and fulfilled the promise I had given to the Sultan.

CHAP. XII.

DEPARTURE FROM FEZ. — JOURNEY TO RABAL. — DESCRIPTION OF THIS CITY.

EVERY thing being ready, and my caravan having advanced out of town, I left my house on foot on the 27th February 1804, and was accompanied by the principal sherifs, and the respectable Emkaddem Hadj Edris. Passing through the crowd which surrounded and filled the yards of my house and the streets, we directed our way to the mosque of Muley Edris, and after having said our prayers, we separated from each other with tears in our eyes. I then mounted on horseback at the gate of the mosque, and was followed only by two servants, two soldiers on horseback, and one servant on foot. As I passed the crowd at a slow pace, the sherifs and other people of distinction got time to mount their horses, and join me successively. This retinue accompanied me to two miles distance, where I requested them to leave me. They submitted at last with difficulty, after having embraced me with the greatest signs of friendship and affection.

It was about one o'clock in the afternoon when we left Fèz by the road of Mequinez, which we quitted in order to take our direction to the west, and approached the mountains. At three o'clock we came near some salt lakes, which furnish a considerable quantity of this production; their shores were filled with numberless flocks of wild ducks. Leaving these lakes to our left, we continued our road in the same direction, and stopped at half past four on a hill close to a douar called *Elmogáfra.*

The country contains vast plains towards the south, bounded by mountains at a great distance, and towards the north the base of the small mountains, which we followed, was in sight.

The ground is composed of a vegetable earth, mixt with sand in great quantity; vegetation was so backward, that the plants were scarcely two inches above the ground, and no flower was yet to be seen.

The sky was quite covered, and it rained slightly. The thermometer was, at half past five, at 12° Reaumur, and the hygrometer at 64°. The wind blew west, but not hard.

As we were about fixing our tents, a foolish Saint paid us a visit.

Tuesday, 28th February.

At two in the morning it rained very hard, and we renewed our course at half past nine. Our direction shifted every moment, on account of the mountains, but in general we kept W.N.W. At half past twelve we arrived on the right shore of the river Emkes, which is rather of a large size, taking its direction to the north. On the other side of this river the mountains confine the road to a greater degree, and follow the same turning. We stopped at a quarter past five.

The country which we had just now been passing was covered with low mountains, and we did not descry before half past three in the afternoon a high and steep mountain which was to our left, and at a little distance from our road. From the information which I obtained of it, it is of very considerable extent, and inhabited by the invincible tribe of Beni-Omar, who have even hardly made their submission to the Sultan.

Up to the river the ground is of a vegetable sandy nature, and was then barren from the want of rain. On the other side of the river I found it to be more mixt with clay, and vegetation was better

advanced; the fields were in a good condition; I began to descry some flowers, chiefly a number of the ray-kind and crow-foot.

It is remarkable that several of these mountains are composed only of rolled pebbles, or chalky almond-like pieces heaped up, of which the biggest were from four to six inches in diameter; the whole mass was covered with a bed of vegetable clay earth.

The sky was very cloudy, except a moment before sun-set; directly after it the horizon got black, and the sky cloudy again; at eight in the evening a mild rain fell, with an easterly wind; at a quarter past six the thermometer was at 13°, the hygrometer at 98°, and the barometer at 27 inches 4′ 7″, which, considering the above-mentioned state of the atmosphere, proves that my height above the level of the sea was less considerable than at Fez, though I found myself to be between the mountains.

In the morning, as we passed a douar, two of its chiefs came out into the road, in order to ask me to pray for them. I stopped my horse, and lifting up my hands, I did as they wished. These good people, not knowing how to express their thanks, kissed my knees a hundred times. The same thing recurred at almost all the douars which I passed.

Wednesday, 29th.

In the morning we had heavy showers, and my suite could not set off till near eleven. We took our direction W.N.W., marching continually up hill, for above half an hour, when we began to descend; between three and four we emerged from the narrow pass, and I found myself out of the mountains, with an extensive country in prospect. We now crossed the plain to the west till half past five; then crossing the road to Tangier and the river *Ordom*, we encamped on the left banks.

The ground of this part of the country is quite clayey. The mountains contain some rocks of coarse marble and compact clay, in sloping beds, and in many places confined. The defile is cut in the

soft sandy part of the rock. In general these beds of clay are very thick, and some above fifteen feet.

From the moment we passed the mountains, I found vegetation very much advanced; the grass stood very high in the meadows, and the beautiful flowers grew in such abundance that the coup de œil was superior to the finest gardens in Europe.

My friends of Fez knew my taste for collections of natural history, and were sensible of the attractions which this pleasure had for a soul awake to the beauties of nature; but the savages who accompanied me on my journey were not made to comprehend it. I took care not to show before them a taste which they blame in European travellers, I mean, love of research, ardor for the sciences, and zeal for discoveries; such a taste and liberality of mind are inconsistent with the silly gravity which was thought indispensable in the character of a prince of their religion. Such a turn of thought might be hurtful, and would almost always lead to fatal consequences.

I was therefore obliged to sacrifice my real propensity to the prejudices of the people who formed my escort, and to decline the opportunity of availing myself of the botanical riches of a ground covered with a thousand plants. I confined myself to the picking, carelessly, about a dozen, which I took with an indifferent air, that could not offend their gross ignorance and imbecility.*

We passed a great number of douars; the greatest of them contained about twenty tents; others had only four, five, and six; these tents are black, and ranged in a circle; some of these douars had round them a hedge of briars. Every tent is separate from the rest, about six or eight yards. These people are shepherds, and their wealth consists of the flocks which they bring up. During the summer they drive them on the high mountains which lie to the east, and during the winter they return to the plains; at night these flocks are

* Notwithstanding these difficulties, the collections of Ali Bey are very numerous, though not sufficient to satisfy his taste for natural history.

taken within the circuit of the douar; they consisted for the greatest part of oxen, some few sheep, and fewer goats.

During my journey several Arabs came out of their tents, and placed themselves on the road, partly for the sake of complimenting me, and partly of inviting me to pray for them; sometimes, but seldom, they asked charity.

I fixed my camp near some chapels, containing sepulchres of saints, to which I sent some alms. A kind of fair takes place here every Thursday.

The weather was bad the whole day; showers of rain fell, which continued at nine in the evening; the wind blew west till sun-set, and afterwards shifted to east; the thermometer marked 16° 2′, and the hygrometer 96°, at six in the evening.

Thursday, 1st March.

Early in the morning a great many people came to the fair, which is called *Sidi Cássem*, from the name of the principal chapel. When I left it, the number of tents was already so considerable, that from the crowd I saw coming, the whole assembly of buyers and sellers might be estimated at about three thousand; the inhabitants confirmed my conjecture. The articles sold at this fair consisted of corn, fruit, horses, cattle, and other objects. The inhabitants from distant douars come to it in order to sell or to buy. The women were unveiled, and had a most miserable appearance.

The chief of the sanctuary of Sidi Cassem sent me in the morning some oranges as a present.

We set off at half past eight in the morning, directing our way to W.S.W. with very few deviations. At one in the afternoon we passed the river *Bet*, which took here a direction from S.S.W. to N.N.E. and I was told that it falls at about a day's distance from *Rabat* into several large lakes, and that it does not join the river Sebou, as Mr. Chenier has marked in his map. This river has a swift course, and contains much water. At a quarter before two a terrible storm obliged us to fix our camp.

The country which we had been crossing, consisted at first of the vast plain which we saw yesterday, and which ended to the south in mountains which we kept moving by. Besides those mountains we saw a chain of small ones to the north, and at a great distance. The plain to the west seemed to lose itself into the horizon; at noon we reached its western limits, and I found that this vast plain was nothing else than a large flat, raised above the continent to the west, which from these limits was discovered as if one had been placed on an immense balcony. We descended between mountains, whose tops were beneath the level of the flat; and I observed also, that the mountains to our left spread greatly towards the south. After the passage of the river the road passes through valleys.

The ground of the plain was at first clay, and afterwards a chalky sand mixt with a little clay. The vegetation was very backward on the plain, but the lower part was more advanced; however all the plants were of a small size, and chiefly briars.

Ever since I left Fez I had not seen one single tree, except in some gardens near the hermitage of Sidi Cassem; the ground is not fit for them. There are no birds but those which flew by in great bands on their migrations.

We passed many poor douars, excepting one which was extensive; it was composed of several circles of tents, and every circle was surrounded by a hedge of briars, containing, apparently, all the first branches of the families. One of the circles was remarked to me as belonging to the minister Salaoui. Every circle has from four to twelve tents, the covering of which is made of camel's hair. They are black, and as ugly as the inhabitants, who are of a copper colour, or yellow, of a very low stature, lean, with a dull and suspicious look; it resembled that which a man might be supposed to wear who knows that he was born for liberty, but who feels that he is crushed by despotism.

The women are a little more lively, and seemed to be of a mild good-natured character; they are very small, their faces are broad, their eyes sharp, and their gait less disagreeable than that of the

women in the towns; those whom I saw were as black, from the sun, as the men. Their dress consisted of a petticoat, a vest, and a handkerchief on their head. The men are drest only in a Hhaïk; the richest have also drawers and a woollen shirt under the Hhaïk; but they seldom have any thing on their head.

These inhabitants of the douars, and of the mountains, are particularly known and pointed out by the Moors, under the name of *El Aarab* (Arabians), or *El Bedaoui* (Beduins). Several of them are always on horseback, armed with a gun and sword, and it is very rare to meet any of them without a sword or dagger.

On my road many of them came to meet me in order to kiss my knees, or my hand; when I presented it to them; some asked me to pray for them; but none of them begged. I saw none fat, or of a high complexion; nor of a wealthy, and even middling appearance. They that have money hide it, and still affect poverty.

Our day's journey was shocking; we had a terrible wind in our faces, with heavy showers of rain, which obliged us to stop before our intended time. Our camp was near a douar, and I was told that lions were to be met with in this neighbourhood.

At six in the evening the thermometer was at 12° 6′, and the hygrometer at 100°.

The rain continued at eleven, without interruption, and some very precious insects took shelter in my tent. A very handsome toad placed himself on my inkstand, and beheld me for a while; I got up to open the door; the animal, as if aware of my meaning, went immediately away.

Friday, 2d March.

The weather was so bad that nobody wished to set out, but as I was anxious to arrive at Morocco, I ordered our camp to break up.

We started at half past ten towards the S. W. and shortly after losing our way, we made many turns in a wood of large willows, and we should very likely not have got out of it so soon if we had not chanced to meet with a man whom we took for our guide. The high

wind and the continual gusts of rain prevented me from noticing my compass, and I was not able to mark a single point of it; the sky was completely covered, and the windings of the wood made me lose my calculation, so that I could not find out the position of my camp, which I placed close to a douar, about a quarter to four in the afternoon.

The country was composed of vast plains, which at distances are cut by ravines, or narrow and deep valleys.

The ground consisted of a light vegetable earth, mixt with a deal of sand.

At one in the afternoon we passed a high wood of lentisks, after that another of holm oak and wild almond trees, which were in blossom.

The only being alive was a magnificent butterfly, he was resting on one of the oaks, and I took him easily.

The weather cleared up towards set of sun; at six in the evening the thermometer was at 10° 8′ and the hygrometer at 98°.

We were close to some marshes, where a prodigious quantity of frogs treated me with a vocal concert with as much zeal of exultation as if it had been summer.

Saturday, 3d March.

The day began with rain, but the weather was very unsettled; my caravan renewed its journey at half past ten W. S. W. which we continued with a trifling deviation to S. W.

At a quarter before three we passed the small river Tilifle, which at this spot runs W. N. W., and at four o'clock we fixt our tents near a douar.

The country is composed of small hills, intermixed with vast valleys. The soil was a reddish sand, with some little vegetable earth.

Vegetation was in proportion to the season. At eleven in the morning we got into a wood of very high holm oak, large broom, and almond trees in full blossom. These were all so abundant from the spontaneous efforts of nature, that I am sure, if the inhabitants were to cultivate this branch of agriculture and commerce, they would be able to furnish the markets of a part of Europe with provisions; but

notwithstanding these riches of nature, they live almost in a state of nakedness, or are merely covered with rags, sleeping on the ground, or at the utmost on miserable mats.

Let us ever regard with horror such despotical governments, where subjects are so wretched, where nature has been so bountiful! This wood continued with us a long time, and we fixed our tents in it at last.

The weather was cloudy; it rained occasionally, and we felt some cold. These circumstances made this country look like a northern province of France or England; it had no appearance of one of the burning provinces of Africa.

At six in the evening the thermometer was at 10°, and the hygrometer at 100°. The sky cleared up, and the wind blew west. I should have been delighted with the pleasure of observing an eclipse of satellites which took place that evening, but the clouds disappointed me.

Sunday, 4th March.

These troublesome rains lasted all the night and day. We continued, however, our road at half past seven towards W. S. W. declining rather to the S. W. At half past two we arrived at the walls of Salee. As I was in a hurry, and had no occasion to stop at this town, I ordered them to pass the river, and we entered Rabat, which is situated on the left banks of it.

The country presents on all sides extensive plains, which lose themselves to the sight, and the ground is composed of red sand. We had began our journey very early and found on our road woods, of broom smaller and thicker than that which we past yesterday; the almond trees in blossom were not less considerable. Of other plants there was nothing remarkable, nor in abundaace, and the few which we met were very much backward. It was noon when we got out of the woods, and we then discovered a very extensive coast forming the shores of the great Atlantic Ocean.

The weather was distressing, the rain fell in showers, and it blew very hard and without interruption from the west.

The town of *Sallee* seemed to be very small, and by no means wealthy; but at Rabat some well constructed buildings were to be seen.

The passage of the river kept us up for an hour and an half, as the mules had to be loaded and unloaded. There is about five and twenty to thirty boats employed for the passage of this river. Every boat is conducted by a single man with two oars. The river may, at the spot where we passed it, be about one hundred fathoms wide, and the distance to the bar is about three hundred fathoms. At the upper part of our passage, three Mahometan vessels, and a French one of about 80 tons, were lying at anchor.

The instant I debarked at Rabat, I made the Governor apprized of it, who sent to me on the spot one of his officers in order to compliment me on my arrival; he was also charged to exempt me from paying the duty of the passage. The alcassaba or castle was assigned to me to lodge in; it had a fine view on the sea and on the land side. Soon after I took possession of my lodgings, the Governor sent me an abundant quantity of provisions and of forage, and during all my stay I was provided in the same manner.

The weather was charming on the 5th and 6th, and by observations I calculated the latitude and longitude; the former of them 34° 4′ 27″ N. and the latter, compared with the observations which I made after my return from Morocco, 8° 17′ 30″ West, from the observatory of Paris.

I staid five days at Rabat, for my people as well as my mules had suffered very much from the bad roads and weather, and wanted some rest before they were able to proceed on the road to Morocco. Our tents required also repair, and our provisions to be renewed.

I spent my time here paying and receiving visits. The Visir Sidi Mohamed Salaoui, who was then at Rabat, made me a present of a handsome Hhaïk.

This place has nothing of its ancient maritime splendor, but three or four captains who are scarcely capable of governing a large ship; and if the Sultan were to arm ships of a large size, he would find it difficult to meet with proper men to command them. If, however, maritime skill were only to renew their former taste for pirating, it is happier for Europe that they never think of improving in this art.

The houses of Rabat are better built and of a superior appearance than those of other places, but their inside is of the same construction. As the town is situated on a hill, the streets are on all ascents and descents, which makes walking very uncomfortable. It seems that Rabat was intended to become the capital of the famous Jacob *El-Mansur* *, and for that reason it was surrounded with an extensive circuit of walls, with towers; this ground is occupied by well furnished kitchen gardens, it also contains the sepulchre of Sultan Sidi Mohamed, father of the present Sultan, deposited in a small chapel, which I visited.

The alcassaba or castle where I lodged was situate at the western extremity of the town, on the most elevated spot. I had a large terrace at my disposal, which afforded a most magnificent prospect over the sea, river, and country. Unfortunately these agreeable objects were intercepted by the numerous ruins in this vicinity.

At the eastern part of the town the remains of the ancient town of *Shèlla* are to be seen; Mr. Chenier supposes it to have been the metropolis of the Carthaginian colonies. Leon calls this town *Sallae*, and Marmol *Mansálla*. I must, however, upon this occasion observe, that all these cities contain towards the south-east part of them, a place called *El-Emsálla*, which is made use of at the paschal prayers. Every body may therefore judge of the coincidence of names. *Shella* is surrounded by very high walls, and no christian is admitted into the town; which contains the sepulchres of several saints; that of El-Mansur is placed in a handsome and much fre-

* El-Mansur signifies The Victorious; the Europeans have made a name of it, which they pronounce *Almanzor*. (Note of Ali-Bei.)

quented mosque. The day when I went there, it was so much crowded with women, that I found much difficulty in getting in. The descent of the hill, at the foot of which this mosque is situated, is really romantic, from numerous cascades of bright water precipitating itself between rocks, amid rose-bushes, orange and lemon trees, and numberless aromatick flowers. After I left the mosque I took a walk in the orange gardens which border the river; they may with truth be called an earthly paradise. The trees, always covered with blossom and fruit, afford a delightful fragrance, and the most delicate refreshment, which, being within reach, may be enjoyed on the spot. These orange trees are so thick, so large, and so tufted, that walking under them even in the middle of the day, they afford shelter against the effects of the sun, and I have found no where in Europe any gardens which have afforded me so much delight as those of Rabat. At the interior part of these gardens I saw a boat which was rowed by several men, and commanded by a captain of the galliots, who had it prepared for me, in order to take an excursion on the river. I accepted of his invitation.

The town is defended by some batteries from the sea-side, but the port affords no shelter against the high westerly winds.

The provisions and water, and especially the bread, are of a very good quality at Rabat.

The inhabitants are lively, intelligent, and with more imagination than those of the other towns. There are some families who boast of descending from Spanish refugees, who at several periods arrived in Africa, and have not changed their names. One of them of the name of *Sidi Mátte Moreno* is the only learned man of the empire who has any knowledge of astronomy; it is of a very ancient sort, but it is, however, founded on good principles. The excellent character of this man, and his good sense, inspired me with the greatest esteem for him. I made him a present of a sextant of an horizon, and of some astronomical tables, and taught him the use of them.

CHAP. XIII.

JOURNEY TO MOROCCO.

SATURDAY 10th March, at ten in the morning, I left Rabat to proceed to Morocco. Our road was S.S.W. and afterwards S.W. till three in the afternoon, when it declined to W.S.W., in proportion as we passed the river Yetkem. At five in the evening we stopt near a *douar*. The road extends along the shores of the sea, which are composed of inaccessible rocks, and even in calm weather the sea beats most furiously against them.

The country consists of small hills of chalky rocks. Vegetation was excellent, and the shores quite covered with flowers. I gathered some very handsome plants in order to improve my herbary.

Sandy earth and some streaks of plain sand form the ground; now and then a little clay and taints of ochre. The sea shore is covered with fragments of shells of a small size, but notwithstanding the pains I took, I could not find one single shell in a state of perfect preservation.

My camp was near two large and very remarkable rocks; their tops ended in perpendicular sharp points. They were composed of sloping uneven beds of chrystal and quartz, running in veins through slaty clay layers. This was the first rock of a primitive aspect which I found in Africa.

It rained a little; and at six in the evening the thermometer was at 15°, the hygrometer 100°. The wind blew west.

Sunday, 11th March.

We started at 8 in the morning, direction W.S.W. At a quarter after nine we passed the river *Sarrát*; kept S.W., crossed at 10 the

river *Busteka*, and two small brooks; got through *Mansuriá* at a quarter past one, and arrived at three in the afternoon on the right shores of the river *Infife*, where we were obliged to wait a long while for low water, in order to pass over it. Half an hour after this passage we arrived at *Fidala*, where we took our quarters.

This country abounds with small hills; the road runs along the sea shore, and the coast is like that which we saw yesterday.

The ground is formed by sandy clay beds, on rocks of compact clay and slate.

We found vegetation in the same activity, and abounding with flowers. I had plenty of opportunity to improve my herbary with several magnificent plants.

The weather was cloudy; we suffered a great deal from the violent storm and showers of rain, which at half past eight was so heavy that it penetrated into my tent. The thermometer was at 14°, the hygrometer at 100°.

Mansouriá and Fidala represent a square formed of high walls, with towers. Each of these squares has about 65 fathoms at every side, and contains a mosque and some houses, which are considerably inhabited, considering the little extent of the spots. The inhabitants, amongst whom are a number of Jews, are in a miserable condition. I went to the mosque of Fidala and found it rather handsome.

Monday, 12th March.

It rained very hard all night and part of the morning, we therefore could not set off till one in the afternoon. Our road inclined S.S.W. and shifted afterwards to S.W.; at half-past two we crossed a small river, and at half-past four part of large marshes. We arrived about six at *Darbeïda*, and passed there another small river.

The country was like that which I had traversed during the last days, full of small hills undulating over vast plains, intermixed with extensive marshes. The road kept almost continually along the sea shore, and the coast is so difficult to land on, that

it afforded no other port than that of Darbeïda, which is but small.

The ground is clay mixed with sand, in which some pure sand appears. Now and then chalky rocks are met with, and at other times slaty clay. The sea-sand is absolutely a composition of shells.

Vegetation was advanced in the same degree, but not so varied in the different sorts of productions as elsewhere; it consisted chiefly of a kind of palm plants.

The weather was rather mild in the afternoon; but somewhat later, heavy showers of rain began, and continued till nine o'clock in the evening. The thermometer was, about eight o'clock, in the tent, at 14° 8′, and the hygrometer at 98°.

Tuesday, 13th March.

As the rain continued all day, I was obliged to stay till the following one. Our camp was established without the walls of Darbeïda and on the sea shore.

Notwithstanding the very bad weather, I was able to make some astronomical observations, and found my longitude to be at 9° 50′ 0″ W. from the Parisian observatory; the latitude was 33° 37′ 40″ N. and the magnetical variation 20° 43′ 30″ W.

At one in the afternoon the thermometer marked 17°, the hygrometer 96°. The wind blew W.S.W. Here and there some clouds covered the sky; the horizon was heavy, and the sea in great agitation.

Darbeïda is a small village surrounded with a great wall. It is a miserable place, and its port very small. I was told that the inhabitants belong to the province of Chaouiá. Its small river has some mills.

The governor gave my guard an augmentation of four soldiers.

Wednesday, 14th March.

We renewed our journey at half-past seven in the morning, direction S.W. At a quarter before twelve we passed a brook. At noon we had to our right a cape or point, reaching into the sea. At one we entered a large wood of lentisks, which stood very close. At half-past two we crossed several marshes, extending about a mile, and where our horses often stuck fast in the mud up to their bellies. At five we encamped close to the ruins of a tower called *Lela Rotma.*

The country presented vast plains, closed with small hills; we kept the sea continually in sight at some distance.

The ground consists of a calcareous rock, with a thin stratum of vegetable earth, mixed with clay and sand, and very fertile. The finest productions of nature arise from it.

The weather was almost continually cloudy, and towards evening a mild rain fell. The thermometer at eight o'clock was 13°, and the hygrometer 100°, wind west, with heavy clouds.

We passed two douars, a third one was established upon the ruins of Lela Rotma.

Thursday, 15th March.

We continued our road at half-past seven, direction S.W.; at a quarter after eight we passed a small river; and at ten, two douars and two farm-houses, near some ploughed ground. At some distance the ruins of other farm-houses were to be seen. At noon we passed three chapels or hermitages, and some gardens with small houses. The plant which is cultivated here in abundance is called Hhenna: the women paint their hands and eyelids red with it. At two o'clock we arrived at the right banks of the river Morbea. The passage boat was very small, and there being no other, we were kept five hours before all our caravan got over.

The town of Azimor is situated on the left bank of the river, in whose vicinity we fixed our camp about seven in the evening.

The country contained vast plains, lasting all the way till noon, when it began to be intermixed with hills. The sea was always about a mile distant. The ground continued the same. The first appearance of vegetation was a large thick wood of osiers; afterwards we met all kind of plants, chiefly of the palm sort. They were in full blossom. I saw some ears of barley quite formed, but of a small grain.

The weather was dark all the morning, but cleared up somewhat later. At a quarter after eight, the thermometer in the tent stood at 12° 8′, and the hygrometer at 98°.

Friday, 16th March.

Thick weather, continually overcast; showers of rain obliged me to wait.

I profited of a moment of sun-shine in the morning, and of the passage of *Sirius* at night, to calculate the latitude of AZAMOR, being 33° 18′ 46″ north, and the longitude 10° 24′ 15″ west, from the Parisian observatory. This calculation may be susceptible of a trifling mistake, but it will not exceed 12″.

The great mosque had a pretty aspect, and the town did not seem to be ugly. It is fortified with walls, but without ditches. It has a considerable market every Friday. Before the town is a fine suburb, with an hermitage.

The river, which may be about 150 feet wide, is very deep, and of a strong current; and boats pass it with great difficulty, and with danger from the current. This gives rise to a saying of the inhabitants, that some devils live in it. The left shore on this spot is high and steep, but the right one is flat and even. I was told that this river comes from the mountains of *Tedla*, which is the name of the Great Atlas. When I saw it, the water was as red and charged with slime as the Nile at the time of its inundation; it was therefore not to be drank without having stood a while to settle. There was formerly much trade carried on upon this river, and it was filled with

vessels. I thought the sea about the eighth part of a mile off; I could not see it, but I heard its roaring; and when I saw it yesterday, it was red for four to five miles distance from the water of the river. The banks of the Morbea have a vegetable ground of sandy clay, with chalky stones.

At eight in the morning the thermometer was at 13° 5′, the barometer at 27 inch. 9′ 6″, and the hygrometer at 98°; and at nine in the evening the thermometer at 12°, the barometer at 27 inch. 9′ 9″, and the hygrometer at 100°; wind constantly south-west. At noon the thermometer mounted to 15°.

Saturday, 17th March.

We renewed our route at a quarter before nine, direction S. S. W.; at ten we shifted direction to S. E.; and at a quarter before five we stationed our camp near a great douar.

The country was crowded with small hills; the ground consisted of vegetable sandy clay.

Vegetation afforded some palm, and plants of the lilly kind, and various small plants in blossom. I saw a deal of sowed land, melon plantations, fig trees, and other fruits, which delighted me so much the more, as I had for many days met with nothing but a barren country.

The weather was entirely overcast. At seven in the evening the thermometer was at 13°, the hygrometer at 98°; wind continued south-west.

The *Cheik* or chief of the douar in our vicinity, made me a present of a sheep, a quantity of milk, some fowls, barley, and fruit. The tribe was composed of two branches, called *Orléd el Farách* and *Orled-Emhamméd*.

Sunday, 18th March.

It rained so very hard since four in the morning, lasting till about eight, that we could only move when the sky was cleared. We took

our direction S. S. W. At a quarter before ten we passed across a large market place, which is kept here every Sunday, near some chapels. We took some rest at noon, and continued our road S. ¼ S. W. I had our tents fixed at about four o'clock, and in the vicinity of a douar.

The country is first composed of small hills, whose tops are of the same heights; afterwards we found vast plains, which were bounded to the south by a large mountain at about twelve to fifteen miles distance, and by others lying still farther to S. E. and S. ¼ S. W. I have reason to suppose, that these last mountains join those of Tetuan, and the others which are to be seen from the road to Fez; but in this part of the country they are higher, I presume, because they approach nearer to the great chain of the Mount Atlas.

The ground is a fine reddish vegetable earth, somewhat sandy, forming a stratum rather thick. The sand, which is of a quartz kind, contains much red feldspath, fit for bricks. I am not able to decide whether it comes from the neighbouring mountains, which are perhaps of a granite kind; however, those which I saw were all of a chalky nature.

Vegetation was very fine. I saw many corn fields, melon plantations, some beans, and various grains.

The weather was shocking. We were inundated with rain; and the wind was so high, that the caravan was several times obliged to stop. Later the weather got better. The thermometer was, at six o'clock, at 12° 8′; the hygrometer at 100°. The wind blew S. W.; and the clouds dispersed.

Monday, 19th March.

Our camp broke up at half-past seven in the morning. We directed to south, towards the high mountain which I had seen yesterday; and at the foot of which we arrived at a quarter before noon. I shifted my direction to S. ¼ S. E.; and at a quarter before

four I discovered the tops of several very high mountains, which faced us to the south. One of my people told me, that the city of Morocco was situated a little beyond the highest of the mountains then in sight, and still half covered with snow. We stopped at a quarter after four.

We saw plains, from which several tops of high mountains could be discovered towards the south-east, and at a great distance. At ten we began to ascend the neighbouring mountains, which successively terminated the horizon. When I arrived at the foot of the great mountain, it was less than it had appeared to me the day before. We then passed a valley, and three brooks which cross it; and, getting on a little hillock, I discovered a new horizon, formed of low hills, and ending at a further distance with the chain of the Atlas, which commanded the whole southern part of the horizon, and from which four gigantic masses, almost standing by themselves, seemed to separate. What sensations I felt at the sight of this famous chain!

The ground was like that of yesterday. Afterwards I met chalky rocks on the first hillocks; and the great mountain contained from top to bottom, and in horizontal beds, a slaty clay, and clayey slate, of the kind which is used for the roofs of houses.

The ground continued chalky and sandy; but at four in the afternoon I found myself on a true *bed of granite rock*. I examined it closer, and found it to be genuine granite, but already in a state of dissolution, arising from the conversion of feldspath into porcelain earth. It was of a reddish brick colour, slightly mixed with mica, crystalized in great plates. Its grain was very uneven, passing from the coarse to the middling, and from the middling to the fine. These rocks continued to the place where we encamped; and whilst the tents were spreading, I got on one of the rocks, from whence I could at my ease behold the colossean masses which spread before my sight. The rock on which I found myself was flat as a table, about twelve feet square, advancing about four feet above the ground, which it pierced to a very great depth.

Vegetation was very backward; and though flowers were very scanty, I found still some means of gathering several curious plants. All the day long I discovered no ploughed nor sown land.

I was told that the high mountain at whose bottom we had been encamping was inhabited by some holy hermits.

The day was very fine though cloudy. The thermometer was at eight in the evening at 10°, the hygrometer at 98°, the wind S.W. I saw but one village. The spot where we stopped was a real desert.

Tuesday, 20th March.

Our journey began at eight in the morning, direction south. After having crossed three small rivulets, we stopped at half-past four, near a douar, and at a very short distance from some mountains.

The country is composed of plains, which towards the south and south-east are closed by numbers of small hills, behind which high tops of the Atlas, entirely covered with snow, were seen to rise. My camp was almost at the bottom of the first row of these mountains.

The ground presented, upon the first sight, a slight strata of vegetable earth, covering granite rocks, then slaty clay, and lastly chalky sand. The spot where I had placed my camp was mixed with white jasper.

The vegetation had in general but a dismal appearance, except some small places covered with flowers. I did not see one single spot of sown land; and the whole country contained no douars, and had the complete look of a desert.

The weather was fine till two in the afternoon, when a violent gust of wind and rain came on. At seven in the evening the thermometer was at 14°, the hygrometer at 78°. The wind blew west, and the sky was covered with clouds.

Wednesday, 21st March, 1804.

At half-past seven we proceeded onwards, directing our course to the south; and we had soon to ascend the mountains. At nine we arrived at the top, and discovered the town of Morocco. We

descended again, and entered at ten o'clock into the plains of Morocco. At noon we came to a very long bridge over the river *Tensif*, which we passed. I ordered my company to halt till half-past one, and soon afterwards made my entry into the town, which was the end of our journey.

The country presented at first the mountain; after that some plains, which were bounded by the chain of the Atlas towards the south and south-east. On the west it seemed unlimited.

The soil of the mountain is slaty clay and slate, fit for roofs, with much micacious schiste. This rose out of the ground in thin perpendicular slaty strata, which decomposing from the contact of the atmosphere, remain insulated, and have the appearance of an immense church-yard, with perpendicular tomb-stones.

CHAP. XIV.

ARRIVAL AT MOROCCO. — GENEROSITY OF THE SULTAN. — SEMELALIA. — THE SULTAN'S DEPARTURE. — ALI BEY'S JOURNEY TO MOGADORE. — THE SAHHARA. — MOGADORE. — PUBLIC FESTIVALS. — RETURN TO MOROCCO.

THE Sultan was highly satisfied with my arrival at Morocco; so were Muley Abdsulem and all my friends at court. Soon after my arrival, the Sultan sent me a quantity of milk from his table, as a sign of his affection; and Muley Abdsulem did the same. Next day I waited on them, and received new tokens of their friendship and esteem, which seemed to increase daily.

Some days afterwards, the Sultan made me a present of some considerable estates, which, independently of my own funds, enabled me to maintain the expences which my rank required. I was at home, when one of the Sultan's ministers was introduced, presenting me a Firman, by which the Sultan made me an absolute donation of a villa called Semelalia *, with estates belonging to it, and consisting of lands, palm tree, olive tree plantations, kitchen gardens, &c. And besides this, a house in the town was attached to them, known by the name of Sidi Benhamed Duqueli.

The chateau and the plantations of Semelalia had been constructed by the Sultan Sidi Mohamed, father to Muley Soliman, who made of it his favourite habitation. The choicest fruit trees were planted there; and the gardens were in a very agreeable state. Abundant waters, brought to them from the Mount Atlas, improved the charms of this estate, which was nearly a mile in extent. It was surrounded by walls. The large fields and palm tree plantations were without the walls; and within them the pleasure garden,

* See Plate VII.

الحمد لله وحده وصلى الله على سيدنا محمد وآله

معلم من امرت هذا السماء الله أننا أنعمنا على حريمي على باي الحلبي بجنان السماء التي وعرصته وبدار ابن احمد
الوكالي التي بالمصور بيضرف فيما ذكر بما شاء ولا يتعرض له احد ولا ينازعه انعاما تاما وتامر خديمت القايد عمر
بوستة ان يستوصي به خيرا ويتفقد احواله ولا يغفل عنه والسلام في تاسع وعشرين الحجة الحرام عام ٨ الى

Adam sculp.

Published by Longman, Hurst, Rees Orme & Brown, London, Nov 1815

kitchen garden, and olive plantations, had each separate individual enclosures.

The house in the city was large. It was built by Benhamed Duqueli, who was a favourite minister, and who governed the empire a long while. A part of the house and the baths were of a regular and handsome construction; but the remainder, though very spacious, was but of a mean appearance. These donations are still my property. The Firman, which put me into possession of them, is dated the 29th Dulhaja of the 1218th year of the Hegira, 11th April 1804. *

As the Sultan was to go a few days afterwards for Mequinez, and wished to make my stay in the empire as agreeable as possible, he desired that I should proceed to *Suera* or *Mogador*, to partake of a party of pleasure there. He therefore ordered the three Pashas of the provinces of Hhaha, Scherma, and Sus, to join all their troops at Mogador.

In order to conform myself to the Sultan's intention, I left Morocco on Thursday 26th of April at noon. Our road inclined to S. W. and W. S. W. At four I crossed a small river; and an hour afterwards, having passed a second river called *Enfiss*, I ordered our camp to be placed on its left banks.

The country is a vast plain, open to the east and west, but bounded on the north and south by small mountains, and on the south-east by a chain of the Atlas.

The ground is calcareous sand, and a true desert, affording nothing but briars and osiers.

The weather was calm and clear, but very hot.

My camp was composed of five tents; one for myself, a second for my Fakihs, a third for the kitchen, a fourth for the servants, and the fifth for my guard, consisting of four black soldiers of the Sultan's horse guard. I had left all my carriages at Morocco, and, what was worse, my medicines; this inconvenienced me, as I felt myself somewhat indisposed.

* See Plate VII.

Friday, 27th March.

At eight in the morning we pursued our course S.W. and W.S.W. At eleven we crossed a small river, and at five in the evening I ordered our tents to be fixed, after having passed the river *Schouschâoua*, which, like the others, runs from S.E. to N.W.

The country was of the same nature as I found it yesterday. The chain of the Atlas seemed now a great way off; one of its branches, the lowest, terminated the horizon in the south. In the afternoon we passed a tract full of hillocks, and to the north of us I perceived a mountain, which seemed to be quite insulated.

The ground is of a hard clay marl. The shores of the river were covered with fine kitchen gardens, which seemed to be full of population; a number of women with unveiled faces were washing in the river. My indisposition increased; I was at about seven degrees and a half from the tropic, the weather was excessively hot, and finding myself without any medicines, I was afraid of getting seriously ill.

Saturday, 28th March.

Notwithstanding my illness, we set off at eight in the morning to the W. and afterwards W.S.W. At noon we passed near a small number of houses and some chapels, which are called *Sidi Moktard.* From four o'clock we found some houses that lay scattered like farm houses; as we arrived at about five o'clock near one of these houses, which was close to a douar and to a fine brook, I profited of this situation, and ordered our tents to be spread.

The ground at the beginning afforded some marl, mixt with reddish clay, and afterwards some calcareous rocks, covered with a thin stratum of vegetable earth, containing numberless almond-like chalky pebbles, and some quartz.

The country we passed in the morning was flat, but in the afternoon we had continually to ascend and descend hills, between which we fixed our tents.

The weather was cloudy, and the wind blew sharp from the west; I felt myself a little better from drinking a quantity of lemonade; this refreshing beverage was very beneficial to me.

Vegetation was very scanty on the plain; but towards evening I saw some lands well sown, and various plants in blossom.

Sunday, 29th March.

We broke up our camp at a quarter after eight in the morning, inclining west, afterwards west-south-west, and continuing so till four in the afternoon, when we stopped.

The country consisted entirely of pleasant mountains, which contained some lonely houses. This makes it look like Switzerland, but many of them were in a state of decay. From the tops of some of these mountains we discovered a vast mountainous country, as well to south as to north. At three in the afternoon I perceived the sea and the coast of Mogador.

The ground is composed of chalky rocks, covered with a slight bed of vegetable earth, a mixture of chalk and sand.

The vegetation was excellent; they were about reaping barley. Numberless plants in bloom gave a charming aspect to the country, but above all, the quantities of trees which in this country are called *Argáns*.

This precious tree multiplies by itself, without requiring any assistance; all the trouble it gives to man consists in gathering its fruit, which forms a kind of very thick olive, yielding a great quantity of oil proper for all uses.

Though in general I must refer to the scientific part of my travels for the description of the plants, yet the great utility of the above tree induces me to say a few words on it here.

It seems that Linnæus has put this plant in the genus of the *Rhamnus* or *Sideroxilus* kind; he calls it *Rhamnus siculus* in his system, and in his herbary *Sideroxilus spinosus*. The learned botanist Dryander calls it *Rhamnus penta phyllus*; but the learned

Mr. *Schusboe*, Danish Consul at Morocco, who has examined the plants of this country more closely than any other person, has followed the worthy botanists Retz and Wildenow, who have called it *Elaeodendron Argan*.

Mr. Schusboe's description is undoubtedly the most complete; some little differences from it will be seen in the scientific part of my journey.

This tree was in full fructification as I passed. It is thorny, and on the fruit is a great quantity of resinous gluten, which might become useful to chemists. The pulp of the fruit, after the extraction of the oil, affords a fine food for oxen. This part was covered with a wood of these trees, of ten to twelve days journey, extending from north to south, in which the inhabitants have no other trouble but to gather the fruit. Would it not be possible to transplant this interesting tree into the southern parts of Europe? Such an acquisition would, in my opinion, be worth more than the addition of a province.

Monday, 30th April.

We renewed our journey at half past ten in the morning, in the direction of W.S.W. An hour after we came out of the wood, passed some moveable sandy hills, and a little after twelve we arrived at *Suéra* or Mogador, which was the end of our expedition.

The country presented no change from that which we passed yesterday. The sandy plain into which we had come may with truth be called a little *Sahara*; the wind is there of a surprising rapidity, and the sand so extremely fine, that it forms on the ground some waves, which look like those of the sea. These waves rise up so fast, that in a very few hours a hill of about 20 to 30 feet high is transported from one place to another. I never thought it possible, and did not believe it till I was convinced of it by my own eyes. This transportation of these hills, however, does not take place all of a sudden, as is generally believed, and it is by no means capable

of surprizing and burying a caravan which is on the march. It is easy to describe the manner in which this transposition of the hills takes place: the wind sweeping continually from the surface the sand with an astonishing rapidity, the surface of the ground lowers every moment; but the quantity of sand in the air increasing as quickly by successive waves, cannot support itself there, but falls in heaps, and forms a new hill, and the place which it occupied before is level, and looks as if it had been swept. It is necessary to guard the eyes and mouth against the quantity of sand which is always flying about in the air.

This second *sáhara* may be, at the place where it must be passed, about a mile and a half wide; the traveller must take care to keep always to the east, in order to avoid being lost in the windings, which must be made in the middle of the hills of sand which bound the sight, and which shift from one spot to another so often, as to leave nothing to be seen but the sky and sand, without any mark by which our position can be known; even the deepest footstep in the sand of either man or horse disappears the moment the foot is raised.

The immensity, the swiftness, and the everlasting motion of these waves disturb the sight both of men and beasts, so that they are almost continually marching as if in the dark. The camel gives here a proof of his great superiority; his long neck, perpendicularly erected, removes his head from the ground and from the thick part of the waves; his eyes are well defended by thick eye-lids, largely provided with hair, and which he keeps half shut; the construction of his feet, broad and cushion-like, prevents his treading deep into the sand; his long legs enable him to pass the same space with only half the number of steps of any other animal, and therefore with less fatigue. These advantages give him a solid and easy gait on a ground where all other animals walk with slow, short, and uncertain steps, and in a tottering manner. Hence the camel, intended by nature for these journeys, affords a new motive of

praise to the Creator, who in his wisdom has given the camel to the African, as the rein-deer to the Laplander.

The town of *Souéra*, which is found on the maps under the name of Mogador, was built by Sultan Sidi Mohamed, father to the present Sultan. It is of a regular construction, and its high buildings give a tolerable view for African cities. The great market-place, which is surrounded with arcades, is handsome; the streets are regular, but too narrow. The town is surrounded with walls, and defended by some pieces of cannon, which are placed towards the land-side, in order to prevent the incursions of the Arabs. On the sea-side is a battery, much elevated, which strikes in front, but the embrasures are so narrow, that the cannon have little room to play, and are used with some difficulty; this battery contains also some mortars. The last embrasure on the south side forms an angle with the flank, and holds a large cannon, which defends the entrance of the port.

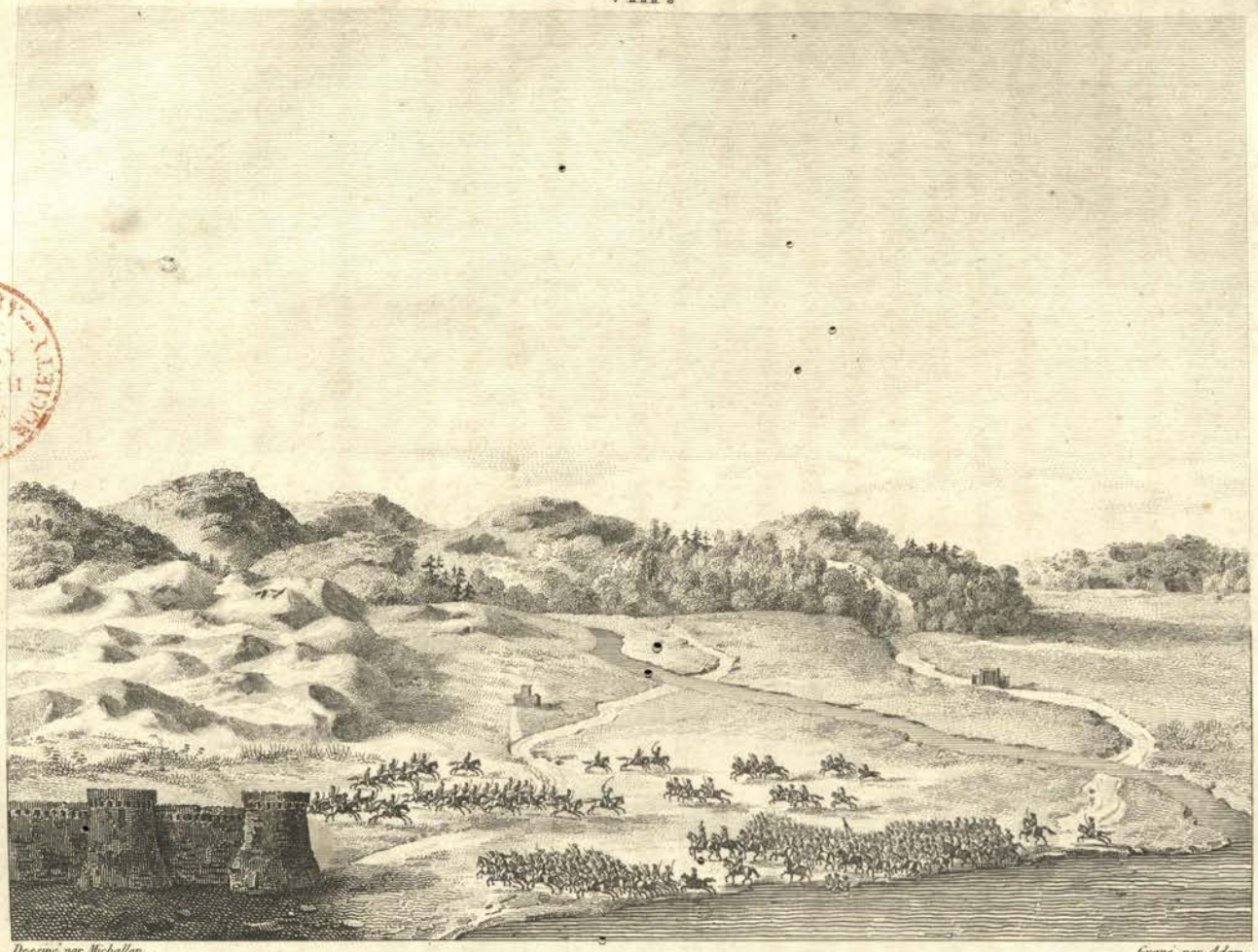
The port is formed by a canal, which makes an island at the south-west part of the town. I was told that it is not very safe; however, an English frigate was riding there at anchor. The entrance of the port has another battery, which is better than the former: large magazines of a very good construction are established between these batteries.

The island which forms the port may be about a mile in diameter, and is about half a mile distant from the shore; several cannon are planted for its defence. This island serves to confine prisoners of state.

Notwithstanding these fortifications, the town of *Souera* would not be able to stand an attack of any vigour, as it contains no other water but that which is taken from the river, at a mile's distance.

My residence at Mogador was very dull, this place being confined by a desart of flying sand, which makes it impossible to walk out. It has no gardens; but about a mile further off some mountains appear, covered with woods of argan trees, and a fine vegetation.

VIII.



Dessiné par Michallon. Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1, 1814.

LIBRARY OF THE BOMBAY BRANCH OF THE ROYAL ASIATIC SOCIETY

The vice-consuls and merchants of various European nations, who live at Souera form a kind of colony, which is increased by the Jew merchants of the country: these latter enjoy here much more liberty than at any other place in the empire; they are even permitted to wear the European dress, and to live like the merchants of other nations; they are the richest class, but from time to time they are compelled to pay dearly for these advantages by the most shocking oppressions.

During the ten days that I staid at Souera the weather was very changeable; I made, however, some excellent observations, by which I was able to ascertain the latitude at 31° 32′ 40″ N., and the longitude 11° 55′ 45″ W. from the Parisian observatory.

During these ten days the pashas of Hháha, of Cherma, and of Sous, who were here with their troops, gave me the spectacle of some horse-races, of sham-fights representing their battles, and of some exercises with fire-arms, in which they squandered a deal of gun-powder, and made much noise. On one of these days they gave me a sumptuous dinner in one of the sultan's mansions, situated in a wood on the mountains; at our return from it we were accompanied by more than a thousand horsemen, who amused themselves with horse-racing and sham-fighting*. We went afterwards to a palace which the sultan Sidi Mohamed had been constructing in the sand plain; I found in one of its rooms a falcon, which had been hiding itself; I took it along with me.

Some moments afterwards, as we were crossing a shallow river, one of the soldiers, who was not far from me, discovered a large fish, about two feet and a half long, and which was stunned with the noise of the passage of the horses; the soldier therefore found it easy to thrust his sword through it, and presented it to me. It is impossible to describe the happy omens which the capture of the bird and of the fish afforded my companions.

Having terminated these amusements, to the participation of which the inhabitants of Mogador were admitted, I returned to Morocco,

* See Plate VIII.

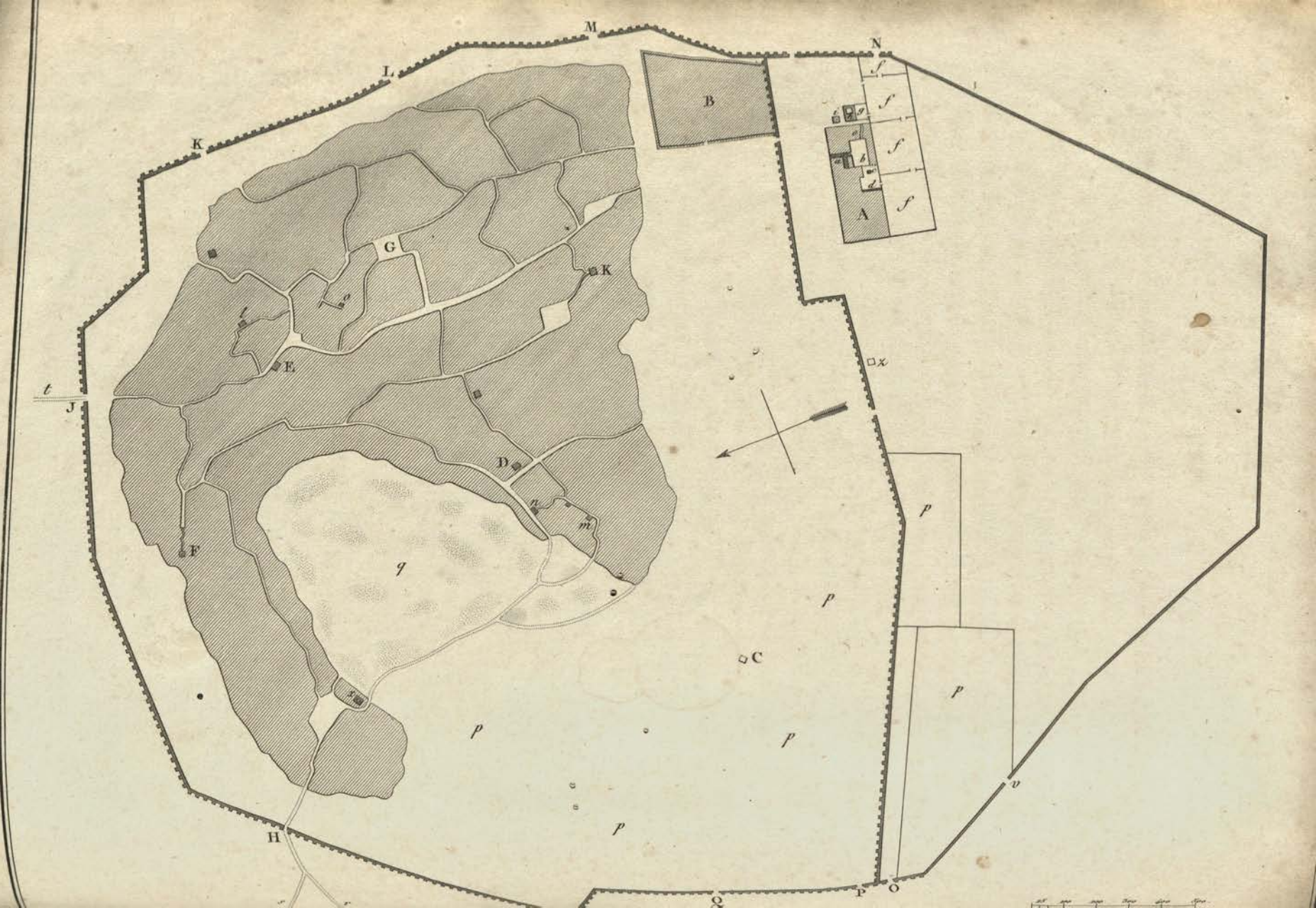
escorted by about fifteen horse, who were commanded by an officer. I had occasion on this journey to make use of the umbrella, which is reserved for the sultan, his sons, and brethren, and prohibited to every other individual.

I returned by the same road on which I came, and as my name and reputation had now become known and was preceding me, all the inhabitants of the neighbouring douars of the road waited for me to receive me in ceremony: the armed men, on horseback, formed a hedge, and were the first who saluted me with a low bow, and with the cry of "*Allah iebark omor Sidina*," "God bless the days of our Lord;" they were followed by the old men and children, who paid me the same compliment, and offered me a pot of milk, which generally is sour, as they prefer it in that state; I was obliged to taste it. They all requested me to stay in their country; and the women, who were hidden behind the tents or rocks, made them echo with their shouts of piercing applause.

As these salutations were repeated at every moment, I was unable to comply with every invitation; they were therefore satisfied with asking me to pray for them; to which I acceded most willingly, lifting up my hands and saying a prayer; for which they expressed their thanks by horse-races and the firing off of guns.

When I arrived at a place where I was to stop all night, the same ceremonies were repeated, and the chief inhabitants of the tribe, or of the douar, headed by the sheik, waited on me, and presented me with a large sheep, or some couscoussou, barley, fowls, fruit, &c. which they delivered to my steward. I invited the principal of them to take tea with me, and after having staid about half an hour or an hour, they retired proud of the hospitality which they had shewn me, and highly satisfied with my reception.

At my departure in the morning, the horse-races, the bonfires, the shouts of the women were repeated, and continued till my arrival at Morocco, on Tuesday 15th of May.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CHAP. XV.

DESCRIPTION OF MOROCCO.—SAINTS.—PALACE OF THE SULTAN.—JEWS.—GARDENS.—RAVENS.—LEPERS.—THE ATLAS MOUNTAINS.—BREBERS.—VOCABULARY OF THIS LANGUAGE.

THE town of *Marráksh*, or *Morocco*, which is the antient capital of the kingdom of the same name, has been ruined by a number of successive wars, and depopulated by the plague, and represents at this moment only a shadow of its former prosperity, when it contained about seven hundred thousand souls, whose industry maintained its agriculture, arts, and trade. It contains, at this moment, hardly thirty thousand inhabitants.

The walls which surround the town have survived the ravages of time and of man, and give some proof of the former splendor of this place; they embrace a circumference of about seven miles, the interior of which is covered with ruins, or converted into gardens*, the remainder forms the present town, and though the walls of the houses are in a line, and form streets; yet there are many great spaces left wholly unoccupied.

I made a great many astronomical observations, and found the longitude of my house called *Benhamed Duqueli*, and situated almost in the center of the circumference of the walls, to be 9° 55′ 45″ W. from the observatory at Paris, the latitude 31° 37′ 3″ N. and the magnetical declination 20° 38′ 40″ W.

The streets of the town are very uneven in width, and the same street is in some places very large, and in others very small. The entries to houses, of consequence, are formed by lanes, so narrow and crooked that a horse can with difficulty pass them; which enables the grandees in times of rebellion to defend their houses against the

* See Plate IX.

rabble, and also in the different wars of the sherifs for the succession to the throne; hence four or six men are sufficient to defend one of these lanes, and to make it unassailable. The houses are like forts, and mine was like a strong castle.

The architecture of the houses of Morocco is the same as that of the other cities of the empire; that is to say, the houses have a court-yard, with galleries or corridors surrounding them; with long and narrow rooms inside; they have no light but from the doors. The principal houses have two or more such court-yards; I had five to mine. Very few mansions have windows towards the street. Several houses are built of stone, but most of them are made of mortar composed of lime, earth, and sand, which is beaten between two planks fixed to the two surfaces of the wall, and this is called Tabbi.

The city of Morocco contains several public squares or market places; but, like the streets, they are not paved, and are therefore very dirty when it rains, and covered with dust in dry weather.

Amongst the great number of mosques at Morocco, six of them may be distinguished for their size. The principal ones are *El Kutubiá*, *El Moazinn*, and that of *Benious*. The mosque *El Kutubiá* stands by itself in the middle of a very large open square; it is of an elegant architecture, and its minaret, which is very high, has great resemblance to that of Sallee. The mosque of Benious was built 652 years ago; it is of a large size, but of a strange construction, uniting ancient and modern architecture; because a great part of it has been rebuilt in modern times. The mosque El Moazinn, which is about 300 years old, stood near my house, and is a really magnificent building: ten ministers are employed in its service; their wages are but trifling, and have been assigned to them by the sultan from the funds of the mosque; they are, therefore, like all other ministers of Morocco, obliged to work, or to commit pious frauds of talismans, &c. which they sell for the cure of diseases, poisoning wounds, witchcraft, or other accidents, in order to get their living.

The saint and patron of Morocco is *Sidi Belabbess;* his mosque is like that of Mulei Edris at Fez, composed of a square saloon, covered

with an octangular cupola, and carved and painted with arabesques, and on the outside covered with varnished and coloured tiles. The sepulchre of the saint is covered with many pieces of woollen and silk, the one above the other; the chest for the alms is on its side. The floor and part of the walls are covered with carpets and other hangings.

Adjoining the saloon or mosque there are various court-yards, with arcades and rooms to lodge the poor, the maimed, the invalids, or the old; these present a most shocking sight; for, besides the frightful spectacle of evils, there is also an entire want of those wise regulations which are observed in Europe in establishments of this kind. *Eighteen hundred wretches of both sexes* are actually provided for in this establishment by means of the alms and funds of the mosque.

This sanctuary serves as an asylum for those who are prosecuted by despotism; from this place they can negociate to obtain their pardon, and wait till they safely rejoin society, certain that this asylum will never be violated. There is, however, no positive law in favour of this immunity; but it is founded on the public opinion; and if a sultan were to infringe it by an abuse of power, he would cause a revolution. How respectable is a prejudice like this! so useful to humanity, in a country where the inhabitant, deprived of all civil protection, lives in the abyss of the most shocking despotism! . . . . The chief of this establishment bears the title of *El Emkaddem* or ancient, like that of Mulei Edris at Fez; he is equally respected, and is almost looked upon as a saint. I may mention here, that the two greatest saints of all the empire of Morocco are *Sidi Ali Benhamét*, who resides at *Wazein*, and *Sidi Alarbi Benmáte*, who lives at *Tedla*.

These two saints decide almost on the fate of the whole empire, as it is supposed that they attract the blessings of heaven on the country. The departments which they inhabit have no Pasha, no Kaïd or Governor of the Sultan; the inhabitants of them pay no kind of tribute, and are entirely ruled by those two saints under a kind of theocracy. The veneration which they enjoy is so great,

that upon occasions where they visit the provinces, the Governors take their orders and advice. They preach submission to the Sultan, domestic peace, and the practice of virtue. They receive considerable presents and alms, and there is not a woman in the empire that would not seek an occasion to consult them when they come within reach. Upon such religious excursions, they are followed by a crowd of poor who sing the praises of Allah and of all holy personages. A number of armed men are continually in their retinue, and ready to defend the divine cause with their weapons.

I have already mentioned that this holiness is hereditary in some families: the father of Sidi Ali was a great saint; Sidi Ali is now as much venerated, and his son Sidi Bentzami begins already to become so. As the productive power is the gift of heaven, these saints enjoy it in a most distinguished manner, for Sidi Ali keeps a number of negro women, and has a great many children. Besides his lawful wives and his common concubines, Sidi Alarbi keeps eighteen young negro girls.

I had once the honour of an interview with Sidi Ali when he came to Morocco; he quieted some scruples in my too delicate conscience. I made him a little present of about fifty pounds, and he returned me a lion's skin, on which he had been in the habit of saying his prayers for thirteen years. Besides this he gave me a quantity of sweetmeats, and a large bottle of lemon syrup, which he is used to mix with his tea. I did not fail to praise it highly. This holy man, free from all worldly interest, employed the money which I had given him, and that which he had been raising by alms, in the purchase of guns and other weapons for the defenders of the faith who escorted him.

Sidi Ali was about fifty years old. He had a round ruddy coloured face, lively eyes, and a small beard white as snow; he was of a low stature, full and well proportioned. His dress was always the same; it consisted of a kind of shirt or small white woollen caftan, a little turban, and a sort of Hhaïk or light woollen cloth, which covered his head and hung down behind, and on the sides like a small cloak.

He spoke a little through the nose, but with much sweetness. The eldest son of this saint follows the footsteps of his father, and notwithstanding his youth, begins to partake of his sanctity. He is only twenty-six years of age, but taller and larger than his father, and much redder in the face. The saint was accompanied by other sons, which he had by his negro women, and was on his journey placed on a litter suspended between two mules, which was long enough for him to stretch on after the fatigue of his fervent prayers which he says in order to attract the blessings of Heaven on the country. I did not see Sidi Alarbi who was at Tedla, but I became acquainted with one of his nephews, who came in his name. He was so stout, red, and fat, that he could hardly breathe; and I was told that Sidi Alarbi is still taller and larger, a proof that fasting and mortification impairs neither the health nor the vigour of the saints. Notwithstanding his size, Sidi Alarbi is said to be easy on horseback, and a clever shot. There were unfortunately some difficulties existing between him and the Sultan Muley Soliman on account of a mosque, which the latter had been building at Tedla, and which the former had changed into stables; very likely some little want of attention had been the cause of this disrespect. The Sultan, to appease the holy man, sent him a present of a thousand ducats, and the saint returned a thousand sheep to the Sultan.

There are nine gates into Morocco. The walls which surround the town are pretty thick, very high, and from the outside provided with towers, except the side on which the Sultan's palace is situated; on this part the towers are like a citadel which commands the town. These walls are for the greatest part made of *tabby* or earth beaten with lime.

The palace of the Sultan is situated out of the town on the south-east side. It is composed of a group of vast buildings. Besides the apartments for the Sultan, for his sons, for Mulei Abdsulem, and for the whole legions of women who belong to every one of them, it also contains several pleasure and kitchen gardens. The different officers belonging to the court have also their separate

lodgings at the palace. Two mosques and immense court yards or squares where the Sultan holds his meschouars or public audiences, form also a part of this labyrinth of walls, which gives them the appearance of a town. The whole of it contains about three miles in circumference.

In order to get into the real palace we must first pass the three immense court yards or squares of the meschouar, afterwards a fourth where the guard house is kept, then into another, in the middle of which is a *cobbà* or small square house some feet higher than the ground. The interior of this house is covered with carpets and furnished with cushions. Here the high officers of the court and of the service are sitting to wait the orders from the Sultan. It is like an anti-chamber; dinner and supper are served to those who stay there. This court yard leads into an anti-room where the pages and another guard are established, and thence into a garden which contains two small wooden houses, in one of which the Sultan receives those who wait on him.

The garden is of a regular form and planted with orange trees. It is handsome, regular, and contains many flowers and aromatic plants. The women never visit them; they have gardens to themselves, into which I could not get admittance. Between the two cobbas there is a small pillar on which an horizontal sun dial is placed. Having one day brought my instruments with me, I observed the passage of the sun in order to take the latitude from this point, and I marked the pillar to rectify the position of the dial which had been a little deranged. The Sultan was present at these operations. Upon another day the Sultan himself shewed me the interior of the palace, and some very handsome apartments which were constructed in the European manner, with large windows looking into the garden, and a fine square saloon which had no furniture except some carpets; but the staircase is badly placed, dark and very mean. The same garden contains a passage which conducts to the house of Muley Abdsulem, situated near the palace. This passage is not guarded, but its doors are always shut; a porter opens them

to the Sultan, to Mulei Abdsulem, and to me; nobody else daring to enter into them without an express order from the Sultan. The house of Mulei Abdsulem, which is also very large, had likewise a garden before its entry.

The quarter for the Jews was by itself about a mile round, and situated between the enclosure of the palace and of the city. It was, like the others, half ruined, and contained nothing remarkable, but a well-stocked market place. The gate, which was shut during night and on Saturdays, was kept by a Kaïd.

Morocco is said to contain about two thousand Jews, who all live in their quarter, and, of whatever age or sex they be, they dare not come into the town unless bare foot. They are treated with the utmost contempt. Their dress is black and shabby, such as the Jews of Tangier. Their chief seems to be a good kind of man, he often came to me and was as miserably dressed as all the rest. Among the women of this religion who go into the streets with unveiled faces, I have seen some that were handsome, and even of great beauty. Most of them are of a fair complexion. Their rose and jasmin faces would charm Europeans; their delicate features are very expressive, and their eyes enchanting. These perfect beauties, worthy to serve as models to a Grecian sculptor, are treated with disdain, and, like all the others, obliged to walk bare foot, and to prostrate themselves before ugly negro women who live with the musulmen. The male infants of the Jews are also handsome, but as they grow up they get common, and the Jews of a certain age are all ugly. It is possible that the shocking slavery in which they live may cause this change in their countenances.

The Jews exercise several arts and professions. They are the only goldsmiths, tinmen, and taylors that are at Morocco. The Moors are the shoemakers, carpenters, masons, smiths, and Hhaïk weavers.

The town of Morocco was formerly surrounded with gardens and plantations, which extended to a great distance. In order to water these gardens the water was conducted from many thousands of fountains, which had their sources in the mountains of the Atlas, by

conduits or open rivulets, or by some subterraneous aqueducts. Of all these vast works there are nothing but ruins to be seen, and it is painful to observe the destruction of these numerous canals and the deserts which are now replacing a former fertile and productive ground. There are, however, still some conduits remaining, which provide the necessary water, and furnish several gardens. The aqueduct which carries the water to Semelalia is so large, that when I ordered it to be cleaned the men walked in it to a great distance. This water is excellent.

The most common plant in the vicinity of Morocco is the palm-date-tree. It grows to a prodigious height, but its fruit is not of so good a quality as that of Tafilet, they do not even keep dry for a year. They are called *Billoh.*

I have seen at Semelalia as well within as without its enclosure a number of these date trees, and often eat the pith of the tree, which has an excellent taste.

In a wood of palm trees between Semelalia and Morocco there is a kind of republic of crows, whose manners are very curious. Every morning at break of day they separate on all sides in order to fetch provisions from a great distance, and not one of them remains on the trees or in the neighbourhood. Towards evening they all return, and assemble in thousands in the wood, where they sit together on the boughs of the palm trees, making such a noise as if they were relating to each other the expeditions of the day. This I have observed during winter and summer; but notwithstanding every attention, I have not been able to observe any crows with red legs, which some travellers and naturalists pretend to have seen.

At a little distance from this wood is a lonely town, which is only inhabited by families who have the misfortune of being attacked with an eruption of a leprous nature, and which descends in the families from father to son. These unfortunate people are excluded from the society of the other inhabitants, and nobody visits them.

The chain of mount Atlas is to be discovered from Morocco; there is a continual snow on the fourth part of their height. I compute

their highest point to be about 13,200 feet above the level of the sea. I made this calculation without any trignometrical operations, by which I should have frightened the barbarians who were about me; and I therefore preferred sacrificing the exact calculation, like many other things, in favour of the pursuit of my great project. This chain passes obliquely before Morocco, directing from S.W. to N.E., but the most immediate part of it is south of this city, and not twelve miles from it*; and continuing to the interior part of Africa, it inclines towards the east, and passes south of Algiers and Tunis, to the vicinity of Tripoli. We shall have to speak of this chain of mountains hereafter, and to consider it in other points of view.

The provisions are still cheaper at Morocco than at Tangier. This unfortunate town, partly destroyed by wars and partly by the plague, is without any trade. Arts and sciences are entirely out of the question, as there is hardly a school of any note. It would be impossible to believe such an astonishing and rapid decline, if it were not proved by its large walls, its immense masses of ruins, the great number of conduits become useless, and its vast church-yards.

The Alcaïssera of Morocco is not to be compared to that of Fez; but the Arabs from the neighbouring mountains come there to make their purchases, by which this market has some activity.

These mountaineers are all of a low stature, lean, burnt with the sun, and of a miserable appearance. They are known by the name of *Brébes*; they form a nation by themselves; and though most of them can speak Arabic, as well as all the other inhabitants, yet they make use of an idiom which has not the least resemblance to it, except in some words taken from it. I had some of their words explained, and took notice of the following ones; viz.

Brebe.	English.	Brebe.	English.
Amann	Water.	Oudi	Butter.
Agrom	Bread.	Tamment	Honey.
Tiffii	Meat.	Adil	Raisins.

* See Plate X.

Brebe.	English.
Accain	Dates.
Agmar	Horse.
Tezerdunt	Mule.
Erguez	Man.
Tamgart / Tamtot	Woman.
Taouaia	Negro Woman.
Yessemk	Negro.
Aguioul	He ass.
Taguioult	She ass.
Izimmer	Wether.
Tehzi	Sheep.
Tagat	Goat.
Tafounast	Cow.
Azguer	Ox.
Aidi / Idan, pl.	Dog.
Tigmi	House.
Agadir	Wall.
Lafit	Fire.
Imi	Door.
Zehhar	Tree.
Timuzunin	Silver-money.
Kareden	Copper-money.
Afous	Hand.
Adar	Foot.
Alen	Eye.
Imi	Mouth.
Tamart	Chin.
Medden	People.
Tadouatz	Inkstand.
Tassarout	Key.
Touslin	Scissars.
Hint	Knife.

Brebe.	English.
Ohzan	Tooth.
Ils	Tongue.
Egf	Head.
Iberdan	Clothes.
Amzog / Imzgan, pl.	Ear.
Inzar	Nose
Sebait / Adouco / Idoucan, pl.	Shoe.
Zifr	Book.
Quieguet	Paper.
Sauall	To call.
Aglid	Sultan.
Amgar	Pasha.
Arouco	Vase.
Tomzin	Barley.
Ierdenn	Corn.
Ibaoun	Beans.
Tarigt	Saddle.
Ma ismennok?	What's your name?
Abdan	Skin.
Idemmen	Blood.
Azer	Hair.
Iegzan	Arm.
Ifedden	Knee.
Tedaoutt	Back.
Addiss	Belly.
Ououl	Heart.
Eguer	Shoulder.
Adat / Idudan, pl.	Finger.
Aglid moccorn	God.

Brebe.	English.
Taffoct	Sun.
Aiour	Moon.
Azal	Day.
Gayet	Night.
Zik	Morning.
Tedduguet	Evening.
Tizuerninn	The hour after noon (or Douhur).
Takouzin	Two or three hours later (or el Aissar).
Tenouski	Set of sun (or el Mogareb).
Tenietz	Last dawn (or el Asha).
Idgam	Yesterday.
Azca	To-morrow.
Azzumeit	Cold.
Ierga	Heat.
Elhhal	Time.
Behra	Much.
Imik	Little.
Ariat zaat	In a short while.
Aschcat / Aschi	Come.
Souddo	Go along.
Adrer	Mountain.
Azif	River.
Azagar	Plain.
Orti	Garden.
Atchag	Eat.

Brebe.	English.
Atzog	Drink.
Igdad	Bird.
Ifulussen	Hen.
Tiglai	Egg.
Taouount	Rock.
Accorai	Stick.
Aganimm	Reed.
Tigchda	Thick plank.
Ouchen	Wolf.
Tifloutz	Plank.
Acall	Earth.
Imendi	Grain.
Tisant	Salt.
Aganhha	Spoon.
Timsguida	Mosque.
Tahanutz	Shop.
Araam	Camel.

Numbers.	
Ian	1.
Sin	2.
Crad	3
Cos	4.
Semmos	5.
Seddes	6.
Za	7.
Tam	8.
Tza	9.
Meraou	10.
Ian de Meraou	11.
Sin de Meraou	12.

and so they continue to 20, which they call Aascharin, like the

Arabs; from whom they have taken the numeral expressions of the tithings, which they combine with the Brebe unities; viz.

Cos de Ashcarin -	- 24.
Za de Telatin - -	- 37.

They also say:

Ascharin de Merau -	- 30.
Telatin de Merau -	- 40, &c.

like the French, who say, Soixante dix (Sixty ten) 70, Quatre vingt dix (Eighty ten) 90.

There are several dialects of the Brebes language in the mountains; they are all poor, and form a jargon mixed with Arabic, so that one may foretell that in a few centuries the Arab language will entirely disappear from these parts. To write the Brebe language they employ the Arabian characters and orthography. Notwithstanding the pains I took, I did not succeed in discovering one single book written in this idiom.

CHAP. XVI.

ILLNESS OF ALI BEY. — NATURAL HISTORY. — ECLIPSE OF THE MOON. — RETURN OF THE SULTAN. — PRESENT OF WIVES. — HE ANNOUNCES HIS VOYAGE TO MECCA. — GRAND VISIT AND PRESENT FROM THE SULTAN. — TENT SENT BY HIM. — THE DEPARTURE OF ALI BEY FROM MOROCCO.

HAVING settled at Semelalia, I was taken with a terrible disease, which threatened my life; and in three months I relapsed five times, in a very serious manner. Three months more I passed in a very weak state of health, and during this period I was unable to make any observations whatsoever. I remained all this time at my mansion of Semelalia; I had no physician, as I did not wish to consult any of that country; and there were no European physicians; I was therefore obliged to prescribe for myself, and to make use of such medicines as I thought proper, and of which, fortunately, I had a good choice. It was happy for me that my senses were preserved. When I could make use of my legs I made some astronomical observations; and with regard to natural history, I gathered the following facts; viz.

Middle of May the pomegranate trees were in full blossom.

End of May apricots were in abundance.

Towards the end of June the fig season began, and lasted to the middle of August.

In July we had quantities of melons and water-melons.

In May the date and olive trees were in full blossom.

Towards the end of August the first dates of Taffilet were to be seen.

In the middle of August the market-places were stocked with enormous quantities of grapes.

In June and July the pompions, pimento, and other vegetables were abundant.

In the month of May they cropped barley.

In June and July wheat.

The 31st of July my people killed a serpent in my garden, which was 6 feet 4 inches long, by 5 inches and 8 lines circumference in the thickest part. It appeared to be of the *Coluber molurus* or *Boa* kind, but had large plates on its head, which approached it to the *scytale*. For these reasons I suppose it to be of an unknown kind; but as it was an unclean animal, the law prohibited the touching of it, and it was not in my power to examine it, nor even to take a drawing of it, which would likewise have been a crime in the eyes of those who were with me; my servants, therefore, made haste to carry off this really handsome and curious animal as fast as they could. How is it possible that, in a Mahometan country, the natural sciences should make any progress!

The atmosphere was almost continually bright during the months of May, June, and July.

The same day on which the fine serpent was killed, a S.E. wind brought on a kind of fog, or a thick sort of vapours, which presented a frightful sight. There was not a cloud; the horizon appeared like a mass of flame, and to the height of about six degrees a dark red line seemed to surround us on all the points of the circumference; from that line to the zenith the sky was all over of a lemon colour, and the disk of the sun very pale and dull, without any brightness, so that he looked like a globe of plaster, or rather a disk of white paper. The thermometer was at 36 degrees, and the heat was sultry. This meteor lasted the whole day, and I think was produced by the wind *Simoum*, from the desert, which, however, was prevented by the chain of the Mount Atlas from committing its ravages on this side of the mountains.

The next day the atmosphere was a little less heavy, and though the sun could not break quite through, yet the phenomenon of yesterday did not recur.

Two days afterwards the atmosphere became very dull, and covered with clouds; we had thunder-storms and high winds, accompanied with rain.

I was told that such storms and rain are never to be seen here in this season, and that they never begin before the month of October.

The middle of August produced some jujubes, and at the end of it the quinces begin to ripen; at this time the pomegranates begin to grow, and towards the middle of September they are gathered.

In the middle of October some dates began to appear. They gather their harvest in the month of November.

In the latter part of November the olives ripen. At the middle of November the leaves begin to drop, but so slow, that at the end of the month not one third part of them had fallen off, this year.

At the same period I had in my garden all kind of greens and vegetables, radish, onions, garlick, lettuce, beans, cabbage, parsnip, &c. Barley stood about eight inches high.

After these gusts of wind, which took place in the month of August, the weather became fine again and settled; now and then only we had a little rain, but not enough, for at the end of November the ground was so very dry that it was impossible to sow on the ploughed lands; this irregularity was perhaps the cause of the leaves dropping so late. This want of rain has done great mischief in the province of Duquela, which is the principal granary of the country.

It is said, that at the end of the month of August the storks commonly migrate for Soudan. I had three of them in my summer garden, with their wings cut; they were very quiet and tame. They always followed me when I dined in a pavillion or in an arbour; and when their wings grew again to their original size, they continued to stay with me, and seemed to have no desire to emigrate.

The evenings and mornings of the latter end of November are so chilling, that colds are very common. From the beginning of that month all the frogs and toads disappear.

The 10th of November two scorpions (*Scorpio Africanus*, Linn.)

were found under the pillow of my bed. Flies are here in great quantities till the middle of November, when they begin to diminish; and at the end of November they are not seen again. The gnats go away in October.

The thermometer, placed in the sun on the 1st of December at one o'clock in the afternoon, was at 41°. As it continued to rise, and the tube was not adapted for its higher ascent, I withdrew it quickly, for fear of its breaking. Placing it the same day in the shade, it was at 21° 2′.

The 5th, at ten in the morning, it marked in the sun 38°, and at one o'clock in the shade 17° 5′.

On the 9th, at twenty-five minutes past nine o'clock of the morning, it rose in the sun to 34°; and at five minutes after twelve at noon, in the shade, it was 18° 5′.

The greatest heat I observed in the shade, was on the 2d and 3d of September at noon, when the thermometer rose to 34° 8′.

The trees had nearly as many leaves in the middle of December as in the preceding month.

On the 18th of December I saw a stork flying over my garden, whilst those three which boarded with me remained very quiet. There was not one of this kind of bird left at Morocco, and no body knew whence that which was seen over my garden had come. His appearance was the more surprizing, as he did not seem to be making a passage, for he hovered for some time over my garden, and at last went off to the north-east. We may suppose that some storks hide themselves in this country during the winter. It was very foggy on that same day; and as we had a species of hurricane, it is possible that the wind may have driven the stork out of his retreat.

The rain began in abundance about the 19th of December; the leaves dropped very fast; and at the end of the month the trees were almost naked.

In the afternoon of the 31st of December the sun was surrounded by a crown imperfectly defined. It had all the colours of the rainbow, very bright, for about ten degrees of its circumference. It

was of a pale grey, like a lunar halo, for about 200 other degrees; and the remainder was confused.

The rain continued; and at the end of December the people began to sow corn.

There was no thunder-storm till the night of the 30th December; the first peal was amazingly strong, and its rolling lasted for near two minutes.

The wind blew almost continually from west, with strong and frequent gusts.

The least heat was on the 18th of December, at five o'clock in the morning; it was of 7° above nought by Reaumur; and the cold caused a sensible impression.

On the 1st of January, at half-past ten o'clock in the morning, the thermometer was, in the sun, at 29° 5′.

I had in my garden four antelopes that were become very tame. The play of these animals, when they are at liberty, is really attractive; they jump and canter in an astonishing manner. My gardeners were always at war with them, because they eat or destroyed the plants; but I took them under my protection, as the garden was large enough to make their consumption either of no importance, or hardly perceptible. As they were as tame as the storks, they always came about me at dinner and supper; and these seven companions became my best friends.

As I wished to keep the circuit of my dominion free from all bloodshed, I gave strict orders not to fire off a gun, or to kill any animal, by any means whatsoever. My intention was to give the birds a sacred asylum; and I can say, that the warbling of these many various kinds made a real earthly paradise of my Semelalia; so much so, that when I walked within the limits of my territory, though without the walls, whole bands of partridges came about me; and the rabbits ran almost over my feet. I did my utmost to attract and tame all those animals; and they answered my friendly intentions more cordially than many men, who call themselves civilized.

The birds were so tame, that they came to eat the crumbs which I threw to them; they frequented my rooms, and I slept with my curtains crowned with birds, enjoying their freedom in a country of slavery. I could, however, never succeed in taming a stubborn chackal which had been given me. I had a small house built for him on purpose, and had him taken from his chain, in order to give him liberty in his new house; but he undermined the lower part of the wall and escaped, with as much skill or reason (I don't know which) as any sensible being could have exercised. It is true my chackal was encouraged by the call of his companions, who came in whole bands howling every night in the vicinity of Semelalia; and as a set of dogs of all kinds answered them from within by barking, I had two nocturnal concerts, which often were increased by the braying of our asses and the crowing of our cocks and Guinea fowls. This cacophony, far from being disagreeable, gave me pleasure, because every thing in it was natural.

One might fancy that the immunity of my residence became known to a class which is called unreasonable by man, for the antelopes came in bands of hundreds to the walls of Semelalia to play their tricks, and seemed to ask for admittance.

I formed a fine collection of plants, insects, and fossils, at Semelalia. Among the insects I have some *aranea galleopedes*, of a very scarce kind, with regard to their size. The first of them I saw frightened me very much, as it was passing over my chest when I was sitting on my canopy. Among the fossils, the collection of porphyrs and of rolled pebbles from the Atlas is valuable.

As I had foretold that an eclipse of the moon would take place in the night of the 15th January 1805, several Pashas and other men of rank assembled at my house to observe it; but unfortunately the weather was so thick, chiefly during the night, and it rained so hard, with continual gusts of wind, that it was impossible to discover the least thing.

The Sultan never makes a long stay at a place; and a few days after the eclipse, we had the news that he would soon arrive at Morocco. This caused much satisfaction to the inhabitants, and particularly to me, as I was waiting for him to take my leave, in order to begin my pilgrimage to Mecca.

The Sultan arrived in fact on the day which had been announced; I went to a pretty good distance to meet him. He was on his litter, which was placed between two mules. As soon as he saw me, he ordered it to stop, and conversed with me, assuring me of his particular affection. Mulei Abdsulem, who was with him, was as kind as a brother to me. During his absence, we had been corresponding together; and at the time I was ill, and unable to write, they sent messengers from Fez, with an order to have news concerning my health. As they now saw me recovered, and able to mount on horseback, they did not know how to express their satisfaction; and during their stay, our relations continued on the most perfect intimacy.

Some days afterwards, I was strangely surprized, when I heard *that the Sultan had sent me two women.* As I had fixed my resolution in this respect, and determined not to give way till my return from my pilgrimage to the sacred Caába, I refused the present. But as the women had once been dismissed from the Sultan's harem, and could not be admitted into it again, the good-natured Muley Abdsulem took them to his house, afraid of speaking on this subject either to the Sultan or to me. The whole court was curious to know how this matter of state would finish. Every one was whispering into another's ears, without daring to make any reflection. In the meanwhile, I continued going to court, as if nothing had happened. Muley Abdsulem at last found his silence too oppressive to him, and hinted something to me about the matter. I promised to discuss it next day. Our meeting took place in presence of the principal Fakih, or doctor of law of the Sultan's, who was a very respectable man. The attack began, and I was obliged to refute the arguments of my two antagonists. Our discussion lasted several hours. Muley

Abdsulem finding himself engaged between the Sultan and myself, was very much embarrassed, and tears ran from his poor blind eyes. I was much more affected with the dangerous situation to which this respectable Prince had been exposing himself on my account, than with any thing that could result to myself from it, and, therefore, I took him by the hand and said; "Well, Muley Abdsulem, as I am "sensible of the interest you bear me, and convinced that you know "the bottom of my heart, even my most secret thoughts, pray "tell me how I am to act; I shall abide by your advice; but con- "sider well." He took my hand to his heart, and, after a few moments silence, he said, almost stammering; "Then let the "women be taken again to your house." I replied, "I consent "to it; but I must tell you, Muley Abdsulem, that I shall not see "them. The day of my departure for Mecca is approaching, and "not seeing them, it shall be at their choice to stay or to follow "me; in the latter case they may rely on my protection."

This declaration put Muley Abdsulem at his ease. He could not command himself; and the transition from the extreme depression of his mind to the greatest joy, worked so strongly on him, that he embraced me most heartily; his face became bright and tears of joy rolled from his eyes. We agreed that these women should come to my house that very night, but without noise or ceremony. Upon this I went home. These women, being a present of the Sultan, were a white one called *Mohhana*, and a black one called *Tigmu*.

I ordered private apartments to be got ready for them in my town house, and had them neatly furnished, provided with the necessary objects, as coffee, sugar, tea, &c.; and also with a trunk containing various kinds of stuffs and other trifles, some trinkets, and a purse with some gold pieces.

It was near ten o'clock in the evening, when my steward came to tell me that the women were arrived. "Let them be taken to their "apartments," said I, and continued my conversation with my secretary, my fakih, and two other friends. The governess of Muley

Abdsulem's harem, and half a dozen of his women had been conducting my two ladies.

There was a supper served to the women and another to the men. After supper I asked for the governess of Mulei Abdsulem's harem, and she came to me wrapt up as usually. I gave her a keepsake; and in handing to her the key of the trunk, I made her the following discourse:

"Give this key to Mohhana, and tell her that I value her; but "that some circumstances prevent me from seeing her. Every "thing in her room and in the box, to which this is the key, "belongs to her. I recommend to her Tigmu. I am going to "Semelalia; however, my head servant, Scherif *Muley Hhamet*, is "to stay here and to take care that she be served by two male and "two female servants; and any thing she may want will be furnished her by Muley Hhamet."

I dismissed the governess, who was quite astonished at my declaration. Though it was midnight I mounted my horse, and parted with my friends and servants, who accompanied us with lanthorns to Semelalia, where I settled. Muley Abdsulem's women staid at my house till next morning.

If the Court of Morocco was astonished at my refusal of these ladies, it was not less surprized at the manner in which I had received them. The thing could not be kept a secret, on account of the servants and others that had been witness to the transactions. It therefore became publick in less than four-and-twenty hours; and every one in town was informed of the most trifling circumstance relating to it.

I continued frequenting the Sultan's and Muley Abdsulem's society as if nothing had happened; for decorum requires that Mahometans never speak of women.

At length I declared that I should set off for Mecca, and had, upon this subject, several discussions with the Sultan, with Muley Abdsulem, and with my friends, who all united to dissuade me from this journey. They observed that even the Sultan had never made

it; that their religion did not require it to be made personally; and that I might hire a pilgrim, who, making it in my name, would confer on me the same merit as if I had performed it myself. All these objections, and others useless to mention, did not alter my determination.

The Sultan, who from the bottom of his heart wished to make me stay, came to me one day, accompanied by his brother Muley Abdsulem, by his cousin Mulei Abdelmelek, and by the first people of the Court. The Sultan arrived at about nine in the morning, and staid with me till half past four in the evening. During this time my journey became several times the topick of the conversation, but I was not to be persuaded. I had a repast served to my guests on their arrival, and again before their departure. The Sultan gave me a proof of his attachment and unbounded confidence, in partaking of both meals; he took coffee, tea, and lemonade at various times; he wrote and signed his dispatches of the day on my writing desk, and treated me like a brother; and, going away, six of his servants handed me two very rich carpets, of which he made me a present. Soon after the officers of the Court had accompanied the Sultan home, they returned almost all a second time to my house, in order to pay me their compliments, to renew their advice against my intended journey, and to suggest me the most flattering insinuations on my future fortunes, in case I did stay; but all their endeavours were in vain, and I fixed my journey to take place thirteen days afterwards.

The day on which I took my leave of the Sultan, he renewed his entreaties for me to stay; he represented to me the fatigues and dangers of so long a journey, and at last, embracing me, we parted with tears in our eyes. My leave from Muley Abdsulem was really affecting; and to my last breath I shall bear in my heart the image of this beloved Prince.

The Sultan made me a present of a very magnificent tent, lined with red cloth, and adorned with silk fringes. Before he sent it to me, he had it put up in his presence, and twelve fakihs said prayers

in it, in order to draw down on me the blessings of heaven, and every possible success on my journey. He added to this present some leather bags to contain the necessary provision of water for the journey, which is a matter of great importance.

Upon this I sent word to Mohhana to wrap herself up, as I wished to speak to her. As soon as she was dressed, I went to her in presence of all my people; and I said to her: "Mohhana, I am going "to the East, and shall not forsake you if you wish to follow me; "but if you prefer to stay here, you are at liberty, for you know "this is the first time I have spoken to you." She answered modestly, "I shall follow my Lord." I replied, "Consider well; "your decision admits no retraction." Mohhana said, "Yes, my "Lord, I shall follow you to all the parts of the world where you "are going, and to death." Upon this I said to all those who were present, "You hear Mohhana's declaration, and are witnesses "to her resolution." And turning to her, I said, "You are a good "creature; you are attached to me, and I shall always protect you; "prepare yourself to accompany me. Good bye."

I ordered a kind of litter to be made for Mohhana. It is called Darbucco, and could be shut on all sides; it is placed on a mule or camel, and only used by ladies of high rank in this country. Poor Tigmu did not require so many ceremonies, she might wrap herself with her Hhaïk or bournous. Both ladies had a tent assigned to them, which protected them against any one's indiscretion. Thus I prepared for my journey from Morocco, leaving behind me, with the necessary instructions as administrator of my estates, *Sidi Omar Buseta*, who was Pasha of the same town.

CHAP. XVII.

REIGNING HOUSE AT MOROCCO. — GENEALOGY. — SCHERIFS. — TACTICS. — REVENUE OF THE SULTAN. — HIS GUARDS. — HIS WIVES. — DEPARTURE OF ALI BEY FROM FEZ. — JOURNEY TO OUSCHDA.

THE history of the Sovereigns who have reigned in these countries, which now form the empire of Morocco, has been written by many authors, and among the European ones, the work of Mr. Chenier, Charge of Affairs of the King of France at the Court of Morocco, seems to me worthy of esteem.

It is known that since Muley Edris, who lived in the second century of the Hegira, or in the eighth of the Christian era, the kingdoms of Morocco, Fez, Mequines, Sus, and Taffilet, have been governed by different dynasties, always engaged in war among themselves, till the period when the sherif of Yenboa, Muley Sherif, succeeded in establishing himself at Taffilet, and won by his virtues the esteem of the people, who were all desirous of submitting to him.

His son, Mulei Ismaël, who kept the throne after many wars, and his grandson, Muley Abdalla, distinguished themselves by the most infamous cruelties.

Muley Mohamed, a better politician than his predecessors, was less cruel, but as avaricious. Finally, the present Sultan Muley Soliman is the most moderate of all the Sherifs who have hitherto occupied this throne.

The empire of Morocco has no written constitution or law; the succession to the throne is not fixed, and every one of its sovereigns is obliged to fight with his brothers, or other pretenders, for the succession. Every one of them arms the people, and the death of a Morocco Prince occasions an hundred thousand other individuals to perish.

Muley Soliman, the present Sultan, has three brothers. They are *Muley Abdsulem**, who is the eldest of the family; *Muley Selema*, who, after having fought against his brother and been vanquished by him, has retired to Cairo, where he leads a miserable life; and *Muley Mussa*, who lives at Taffilet, and passes his time in dissipation.

Muley Soliman is a man sufficiently well acquainted with his religion; he is a Fakih, or doctor of law, and being more devout than others, he passes the greatest part of the day in prayers. He is generally clad in a very coarse Hhaïk, disdaining all kind of luxury, and endeavouring to inspire his subjects with the same religious rigour, so that (except Muley Abdsulem and myself) hardly any one dared to shew any appearance of luxury.

In consequence of this principle, when Muley Soliman, after conquering his brother was seated quietly on his throne, one of his first cares was to order the destruction of all tobacco plantations through the whole empire, though they furnish means of subsistence to many thousand families, and were not prohibited by the law. But the Prophet having made no use of this plant, it is looked upon by the rigorous orthodox believers as an impurity. However, Muley Abdsulem used a great quantity of it, and even Muley Soliman himself did not always disdain it. Among the inhabitants very few take it, but those who live in sea ports or at sea.

This very principle is the cause of his being so averse to trade with Christians, as he is afraid that the traffic with the infidels should vitiate or impair the true believers' faith. Hence all commercial relations have become very difficult, and there are some proprietors who might send out whole fleets of corn, but who, for want of leave to export it, are without any money to subsist upon.

A nation that has no property, because the Sultan is absolute master of every thing; no liberty to exchange or sell the result of its labours, and not even the permission to enjoy and display to

* It appears that Muley Abdsulem is lately dead. (Note of the French editor.)

their fellow citizens their affluence or their comfort, need not look far for the cause of its apathy, brutality, and misery.

I have copied the original tree of consanguinity of Muley Soliman, which he himself entrusted me with *.

In ascending to the Prophet it gives the following series:

Soliman.	Hassen.	Ahmed.
Mohamed †.	Kassem.	Ismaïl.
Abdalla.	Mouhamed.	El Kassem.
Ismaïl.	Abulkassem.	Mouhamed.
Scherif.	Mouhamed.	Abdalla et Kamel.
Ali.	Hassen.	Hassan el Meschna.
Mohamed.	Abdalla.	Hassen es Sebet, son of Ali Ben Abudaleb and of Fathma ez Zohra (or The Pearl) daughter *of the Prophet Mouhhammed.*
Ali.	Mouhamed.	
Jussuf.	Aarafat.	
Ali.	El Hassen.	
Hassen.	Abubekr.	
Mouhamed.	El Hassen.	

There are at Taffilet more than two thousand sherifs, who all pretend to have a right to the throne of Morocco, and who for that reason enjoy some gratifications, which the Sultan pays them. When an interregnum occurs, many of them take arms, and as Morocco has no regular force to suppress these partial movements, they throw the state into great anarchy.

There is but one kind of tactics in all their battles. It consists in approaching the enemy to about 500 yards distance, and there they deploy themselves, and endeavour to extend the largest front possible; then presenting their guns, they run with all their strength towards the enemy. Arrived at half distance, they fire off their guns, and stop their horses with a sudden motion of the bridle,

* See for the Arabian copy, Plate XI.

† Though the name of Mohamed be always written with the same characters in Arabian, custom has fixed different modes of pronunciation, as may be seen in the list.

هذه نسبة مولاي سليمان بن سيدي محمد سلطان الغرب

1. مولاي سليمان	2. ابن مولاي محمد	3. ابن مولاي عبد الله	4. ابن مولاي سماعيل	5. ابن مولاي الشريف
6. ابن مولاي علي	7. ابن مولاي محمد	8. ابن مولاي علي	9. ابن مولاي يوسف	10. بن مولاي علي
11. ابن مولاي الحسن	12. ابن مولاي محمد	13. ابن مولاي الحسن	14. ابن مولاي القاسم	15. بن مولاي محمد
16. ابن مولاي ابي القاسم	17. ابن مولاي محمد	18. ابن مولاي الحسن	19. ابن مولاي عبد الله	20. ابن مولاي محمد
21. ابن مولاي عرفات	22. ابن مولاي الحسن	23. ابن مولاي ابي بكر	24. ابن مولاي الحسن	25. ابن مولاي احمد
26. ابن مولاي اسماعيل	27. ابن مولاي القاسم	28. ابن مولاي محمد	29. ابن مولاي عبد الله الكامل	30. ابن مولاي لحسن المثنا
31. ابن سيدنا الحسن السبط	32. ابن سيدنا علي بن ابي طالب	32. وابن ستنا فاطمة الزهرى	33. بنت سيدنا رسول الله صلى الله عليه وعلى آله وصحبه وسلم تسليما	

نسب تحسب الملا بجلاله — قلادتها نجومها الجوزاء

Adam sculp.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1813.

XII.

Adam sculp.

Published by Longman, Hurst, Rees, Orme & Brown, London, March 1813.

and turning round they retreat with the same quickness. They load again full speed, and if the enemy fall back they continue to fire and gain ground*. But if the battle become warm, and they are attacked with the sword, we may imagine how great must be the embarrassment of men, who without any order have to hold the bridle of the horse and their long gun in one hand and in the other to use a sword! In this case they place their gun across the saddle, which makes every man occupy the space of two, and leaves their sides uncovered. It is easy to conceive what the effect of an European line of battle must be on such an assemblage of men! Hence the Moor on horseback avoids as long as possible any engagement with the sword; he only relies on the swiftness of his attack and retreat, and on the skill and manœuvring with his gun; it is only in the last extremity that he makes use of his sword.

It is calculated that the revenue of the Emperor of Morocco amounts to twenty or five and twenty millions of francs (about £1,000,000. to £1,250,000. sterling.)

As he has few officers in civil employ, and they have no emoluments but their perquisites, and some gratuities, which, however, he grants them but very seldom; and as he has no occasion to maintain an army, because the law obliges every Mussulmân to be a soldier in time of war, the largest part of his monies go to the treasury, which he keeps partly at Morocco, partly at Fez, but chiefly at Mequinez.

The only soldiers which the Sultan continually maintains, are those who form his guard; they amount to about ten thousand men; most of them are negro slaves, whom he has bought or received as presents, or sons of antient negroes; the rest are Moors taken from a tribe which is called *Oudaias*. Some of these troops are in commission in the provinces, or detached to them; the rest are about the Sultan. Almost all of them are cavalry, and known under the name of *Bokhari*, which they took when they placed themselves under an expounding Imaum of this name, whose doctrine prevails in Morocco.

* See Plate XII.

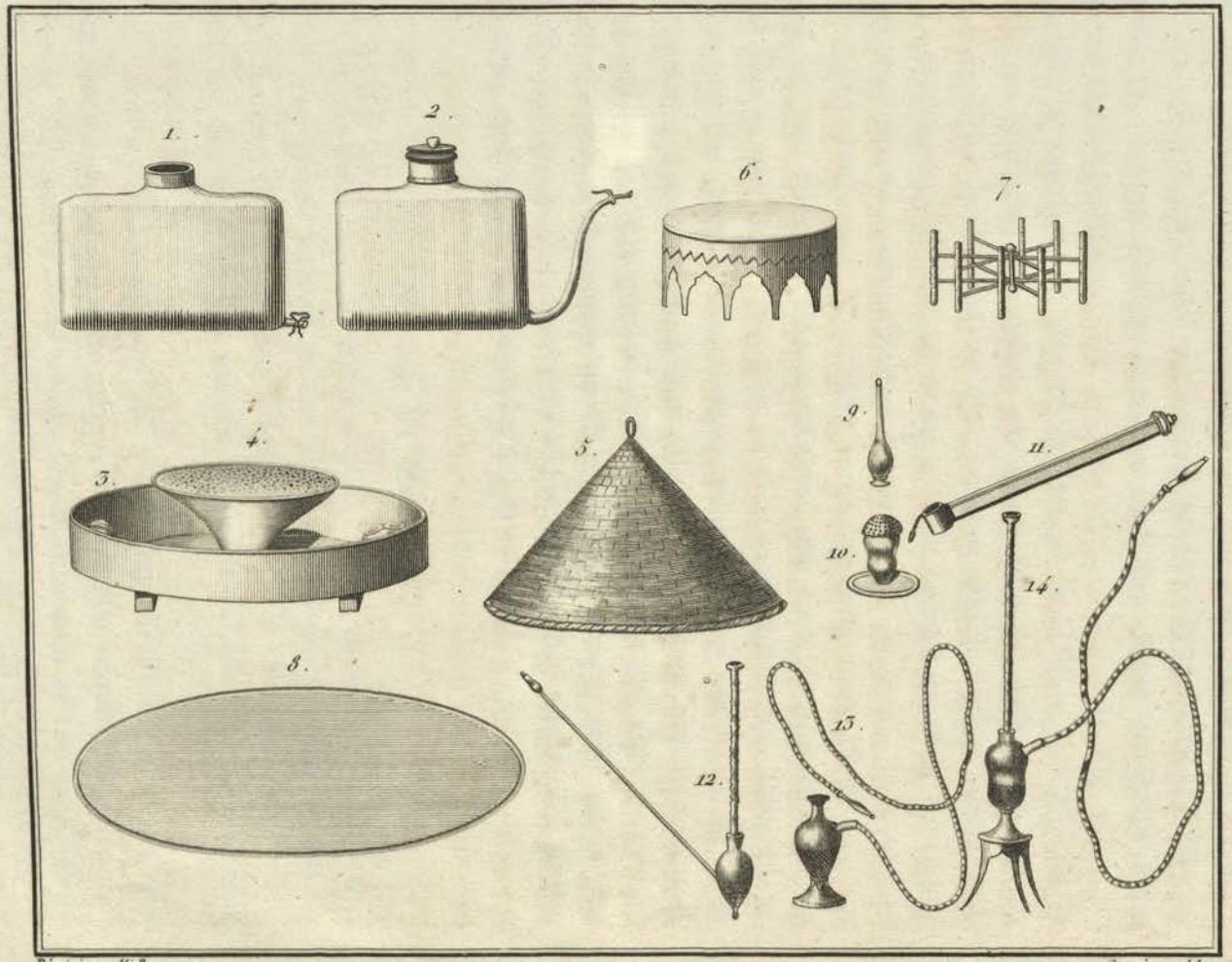
Though Muley Soliman led but a retired life and without any luxury, yet his household occasions considerable expences, on account of the great number of his women and children. The law allows him but four wives, besides his concubines, but he repudiates them often in order to take new ones. The repudiated women are sent to Taffilet, where he grants them a pension. I have often seen inhabitants present him with their daughters. At first they were admitted into the Harem as servants, and if they pleased him, were raised to the rank of his women, to be repudiated in their turn. Muley Soliman finds no scruple in cohabiting with two of his own sisters; the doctors, however, did not approve of this conduct, nor of the custom of drinking wine at night, which had been adopted in the Harem, as both are contrary to the law of the Prophet.

Muley Soliman is sober. He eats with his fingers like other Arabs; but when I was invited to his table, he always ordered a wooden spoon to be given to me, as the law forbids the use of any table utensils made of rich metals. His plates were therefore not different from those of his subjects. He eats no other dishes but those which are prepared by his negro women in the Harem; when he dined at my house he eat without difficulty of the dishes which had been dressed by my cooks.

I returned from Morocco to Fez by the same road which I had taken in going to it. Though I had not quite recovered my health, I made some astronomical observations, which confirmed my anterior results; but unfortunately I was not yet strong enough to follow an assiduous application.

In the first days of my arrival at Fez, I had a discussion with the Pasha; he pretended I ought to set off within eight or ten days, as I had taken leave of the Sultan to go to Algiers; he prepared even the means for my journey, and furnished me with the escort, which were intended to accompany me. I told him plainly that I was not ready, and I staid six weeks longer. A few days before my departure, Muley Abdsulem came to Fez and brought me a letter

XII.bis



Dessiné par Ali Bey.

Gravé par Adam

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1.1813

of recommendation from the Sultan for the Bey of Tunis, and another for the Pasha of Tarables or Tripolis. Muley Abdsulem gave me also a letter of recommendation of his own to the Dey of Algiers, to whom Muley Soliman did not chose to write from political considerations.

Having at last fixt my day of departure from Fez for Algiers, I took leave of Muley Abdsulem and of my friends, with much deeper regret than the first time, as the journey which I now undertook was looked upon by them as being a most hazardous one, and from which they feared I should never return.

I left my house on Thursday morning 30th May 1805, accompanied by my friends, who conducted me first to the mosque of Mulei Edris, and then on a part of the road, till I dismissed them. My house, the streets, the mosque, and the way out of town were all crowded; I was pressed from all sides, that they might touch me, and to ask me for my prayers. I took a northward direction, and arrived at noon in the camp which had been already prepared for me over the bridge on the other side of the river *Sebu*, which is a pretty large one, and takes its course to the West.

Friday, 31 May 1805.

We began our march at eight o'clock in the morning. Our road was for the greatest part in the E. N. E. direction, winding continually through the mountains till two o'clock in the afternoon, when we put up our tents on the shores of the small river Yenaul, which runs towards the West.

The country is composed of secondary mountains, most of a chalky nature, now and then mixed with streaks of ploughed ground.

Among the compliments which the inhabitants of the neighbouring douars came to pay me, the following was the most distinguished. One of the inhabitants, followed by children, and dressed in a white tunick with a silk handkerchief on his head, and a silk sash round his body, advanced to me. He had in his hand a pole of about

seven feet long, at whose extremity a scroll containing a written prayer was suspended. After having paid me a studied compliment, they kissed my hands, stirrup, or any thing they could lay hold of. After this ceremony, they retired highly satisfied. How interesting was this simplicity! The mothers were watching how I should receive their children.

Saturday, 1st of June.

Having broke up my tent at eight in the morning, we took our direction to the E. and were for an hour and an half following the shores of the river Yenaul, which crosses a long valley. After that we got between the mountains, came at one o'clock over a small river, and established our camp at two o'clock on the right shore of the same river.

The ground is of the same nature as we had found it yesterday. Vegetation was entirely dried up. I saw many fields ready for harvest, and only one douar.

The weather was rather cloudy. The thermometer in my tent at four in the evening stood at 26° 7′ Reaumur.

Sunday, 2d June.

We set off at seven in the morning, following the direction of the valleys that took their course between the mountains of a middling height, having every moment some small rivers to cross: In this manner we marched till a quarter after four in the afternoon, when we planted our tents beneath Teza, a small town situated on a rock, which lies at the bottom of much higher mountains towards the S. W. The situation of this town is charming, it is surrounded with ancient walls, and the minaret of the mosque rises out of them like an obelisk. The rock is at some places very steep, and covered with fine orchards; its lower part is surrounded with gardens; at one side with a falling river, and at the other with several brooks forming cascades. A half decayed bridge increases the interest of the picture.

innumerable quantities of nightingales, turtle-doves, and other birds make this spot as agreeable as it is enchanting.

The vallies, covered with abundant crops, made me believe that the inhabitants were more indusrious than those on the sea shore.

The weather was bright and excessively hot. When we stopped, it became very cloudy, and we had hardly time enough to put up our tents before thunder storms were heard, and heavy rain rushed down. I profited, however, of a moment's sunshine, and found my chronometrical longitude to be 6° 0′ 15″ W. from the Parisian observatory.

I met on my road several Arabian caravans coming from the East and retiring from the dearness which reigned in their country. They consisted of whole tribes, who carried with them all the cattle and other provisions which they had been able to save. The picture of these caravans gave me an idea of the ancient emigrations from Palestina and Egypt, which often arose from the same causes.

The back of my hands were so affected by the sun, that the erysipelas appeared upon them; they swelled, and the inflammation was so great that it caused me excruciating pains.

Monday, 3d June.

As my pains did not diminish, I ordered our tents to remain, and more so, as it rained very hard all the night and morning.

I observed the sun across the clouds, and found my latitude to be at 34° 30′ 7″ N.; this observation, however, was a very indifferent one. The rain continued during the evening with a strong westerly wind. My left hand caused me a deal of pain.

Tuesday, June 4.

The heavy showers of rain continuing without interruption, we were not able to move.

Wednesday, 5th June.

We set off at eight this morning, directing ourselves to the east, crossing vallies, and ascending and descending hills, which were cut by a number of brooks. At a quarter after one I passed a river, and had our tents established within the interior part of an ancient alcassaba or castle, called *Temessuin*.

The ground of this country is entirely composed of a glutinous clay, which forms the hills and the vallies to a great depth. I have seen vertical cuts of them forty feet deep. I think that it is the same stratum which extends on one side to the road from Tangier to Mequinez, and on the other side forms the mountains of Tetuan.

I met to-day a *caffila*, or caravan, coming from the East, and driving along with it a flock of about 1,500 goats. Some camels were carrying the tents, which contained the women and children of the richest of the tribe; the others went without any covering. Several oxen and cows were laden like mules, carrying their burthens on their backs.

They observed, in their march, the following order, viz. the cattle went first, divided into groups of about an hundred each, and driven by four or five lads, who kept a space of about twenty yards between each group: the tents, equipages, and the greatest part of the women and children, mounted on camels, formed the centre: the men, either on horseback or walking, armed with their guns, closed the train, and were scattered on the flanks, forming a sort of hedge to guard the whole.

The alcassaba where I took my quarters was composed of a square wall, about 425 feet in front, with a square tower on each corner, and another in the middle of each front. The wall was eighteen feet high, and three feet thick. The top of the wall had a kind of parapet, pierced with places of defence; but besides this, there was no other place left for the defenders, except the top of the wall, on which they were perched like birds on a tree. There is a mosque

in ruins, in the centre of the alcassaba, and some other ruins at the side of the mosque. Three or four plots, composed of a few miserable houses, give shelter to the wretched inhabitants of this retreat. The Kaïd of this alcassaba, who lives at a douar at two miles distance, came to pay me his respects, and made me a present of some sheep, barley, milk, and other victuals.

Thursday, June 6th.

We started at half-past seven in the morning, directing our course towards the east; and at half-past three we fixed our tents near a miserable douar, in the vicinity of some ruins or ill-shaped houses.

The ground, which was composed of pure clay, afforded a vast plain, and a true desert, without inhabitants, without vegetation, and composed of heaths burnt with the sun. At ten o'clock we passed a great cistern, which contained most excellent water; and at noon we crossed a small river.

The weather was bright, and the wind blew fresh from east.

Friday, June 7th.

We departed a little before seven o'clock in the morning, and passed the great river *Moulouia*, near the ruins of an alcassaba. We followed for two hours the road to the north-east, always near the river, declining afterwards to the east, and continuing in this direction till about two o'clock in the afternoon, when, passing the ruins of a very large alcassaba, near several douars, we came to the river *Enza*, which we crossed, and encamped on its banks.

The river Moulouia is very large; but where we passed it, it was very wide and fordable. It runs in a north-east direction. Its water, full of mud, was of a reddish colour, and thick as the Nile; but when settled, it was of a good quality. At the spot where we saw it, the shores were flat, and lined with wood.

The river Enza, which is not considerable, is still lessened by various canals made from it, to water the country. I was much pleased at the sight of this kind of industry in the middle of the desert. The river here runs to the west.

The ground presented at first a continuation of the same clay plain which I had observed yesterday. At ten we got into another country, successively composed of clay and chalk beds, which formed some hills. At noon I passed near a mountain, which appeared to me to be formed of basalt, and which I left to my right. At half-past one we entered a fine cultivated country, containing rich crops, with an alcassaba in its centre, and at its northern part the river *Enza*, on the right side of which we made a pause.

The weather was rather cloudy, but refreshed by a strong wind from the north-east.

This desert is known by the name of *Angad*. It seems that it extends from east to west from the alcassaba of Temessuinn to the south of Algiers.

Saturday, June 8th.

Our tents were struck at a quarter after seven, and we continued our road in the north-east direction, following the same desert. At eight we found a spring, with pretty good water. At half-past nine the country got closer, with small chalky and clayey mountains. At three quarters to two we passed a rivulet, whose course we followed on the right shore, in an easterly direction. We could discover some crops, and soon after a douar. At half-past three we fixed our tents near an alcassaba and a douar. This place was called the *Aaïaun Maylouk*.

The ground was shifting clay and chalk. Two chains of mountains, which seemed to belong to the Little Atlas, confined the horizon to the north and south.

In the whole desert no animal was to be seen, except some small lizards, spiders, and snails, dead or sleeping, on the branches of a small burnt and thorny plant.

At my arrival the inhabitants were occupied with a burial. The corpse was placed for shew on an elevation, and surrounded by about forty women, who were divided in two choruses, uttering in measure and turn, *ah*, *ah*, *ah*, *ah*; every woman belonging to a chorus pronouncing their *ah* respectively, scratching and tearing their faces till the blood ran down. Six men on horseback, and armed, followed at the side, looking at the country of the enemy's tribe where the deceased had been killed; and the other Arabians on foot surrounded the retinue.

They remained half an hour in this situation; and the women having continued their cries and their scratches, all the time, separated themselves from the dead body, crying in cadence. The men buried the corpse on the same spot; and every body withdrew, without any further ceremony.

The weather continued fresh, but cloudy.

Sunday, June 9th.

We started at six in the morning, directing our course towards N. E. At seven o'clock we came to a small river, which we crossed, and turned to E. N. E. We had another river to pass at two in the afternoon, and entered *Oushda* at a quarter past four.

We saw no change in the ground since yesterday. At eight in the morning good vegetable earth appeared, but very little cultivated. The two chains of high mountains, which I mentioned yesterday, confined still the horizon to the north and south at a great distance.

At half-past seven in the morning I discovered far off, on an elevation close to the high-way, two men on horseback, who were armed, and who approached us steadily. My people became uneasy, but I tranquillized them; and when we came close we heard that they were centries on horseback of the enemy's tribe who had killed the man that we had seen buried at Aayon Meyluk, and that behind them the troops of the tribe were assembled.

We met afterwards some men who were mowing the corn; and every one of them had his horse saddled and bridled at his side. Further on an armed troop was to be seen.

At ten we arrived in the country which was inhabited by these tribes. It was about two miles in diameter, well ploughed, and contained about twenty douars. Four men in arms and on horseback came to reconnoitre us. They asked a prayer, and then took a polite leave. This tribe, called *Mahaia*, seemed to be composed of warlike men; and I think the Sultan of Morocco's authority to be very precarious over them.

CHAP. XVIII.

DESCRIPTION OF OUSCHDA. — DIFFICULTIES IN CONTINUING MY JOURNEY. — DETENTION BY ORDER OF THE SULTAN. — DEPARTURE FROM OUSCHDA. — ADVENTURES IN THE DESERT. — ARRIVAL AT LARAISCH, AND ITS DESCRIPTION. — DEPARTURE FROM THE EMPIRE OF MOROCCO.

THE village Ouschda, containing about five hundred inhabitants, is like all the other inhabited places which I met with on this side of the alcassaba of Temessuin, an oasis in the desert of Angad. Its houses are built of earth; they are very small, and so low, that it is scarcely possible to stand upright in them. They are besides so dirty and full of vermin, that I preferred remaining under the tent at the alcassaba, which is pretty large, and situated near the village. I passed a part of my time in a neat little adjoining garden.

There is a spring about a mile from *Ouschda*, which furnishes abundance of very good water; and which serves to water the gardens and orchards round the village. These gardens have a very fine verdure and good fruit trees, among which the fig tree, the olive tree, the vine, and the date tree, are the most distinguished.

This country produces most delicious melons; and the meat is superior to what any one can believe. No one can imagine how delicate the mutton is in these deserts. The sheep are long and slender, have little wool, and find hardly any thing to eat; but it is a fact, that their flesh is perhaps the best in the world.

Poultry is very scarce in this part; venison is never seen. There is hardly any thing else to be got in the town but flour, rice, and vegetables.

From numerous observations of lunary distances and eclipses of satellites, I was enabled to ascertain with much exactness my position at *Ouschda*. I found the longitude to be 4° 8′ 0″ W. from

the observatory at Paris, and the latitude 34° 40′ 54″ N. At such an elevated latitude the climate ought to differ very little from the European, but the desert which surrounds it renders the air burning hot. I have felt, however, in the month of June, some days very refreshing, the sky foggy, and even some rain.

I observed at *Ouschda* an eclipse of the moon, of which I shall give a description in the astronomical part of my journey. I should have made various other observations, but was prevented by circumstances, being obliged to sacrifice every thing to my leading object.

On my arrival, the chief and the principal inhabitants of the village told me that I could not proceed, as they had received that very day the news of a revolution which had broken out in the kingdom of Algiers, and that much blood had been shed between the Turks and Arabs at Ttemsen or Tremecen, to which I was going.

I asked the chief of the village to furnish me with an escort; but he told me that he had not forces enough, but that he would try and arrange things to my satisfaction.

Two days after, the chief and the principal inhabitants of *Ouschda* requested the *Shek el Boanani*, who is the chief of an immediate tribe, to conduct me to Ttemsen. He first refused, but after a long discussion he left me, without any positive resolution. Several days passed in useless negociations. The rebels approached to the walls of *Ouschda*, and fired several shots at the inhabitants, which killed two of them. My situation became worse and worse, for on the one side my means of subsistence were exhausted, and on the other I heard that my enemies at Morocco had endeavoured to make me suspected in the eyes of the Sultan, on account of the prolongation of my stay at Fez; and as I was convinced that they would do their utmost to injure me, I determined to take my horse, and to speak myself to the Boanani, whose douar was four miles off, at the entry of the mountains.

All my people were terrified at my resolution, except two Spanish renegados, who had joined me when I came away from Fez, and

who in this critical moment came to me, saying, " Sir, if you will " permit us to follow you, we will follow you and share your fate." I looked at them with a fixed eye, and seeing in them the appearance of resolute men, I ordered them to arm themselves, that one of them might follow me, and the other stay with my equipage.

I was going out with a faithful slave of the name of Salem and my renegado, when I found the gate of the wall shut, and about forty or fifty of the principal inhabitants determined not to suffer me to go out.

I did my utmost to persuade them not to restrain me, but they answered me almost all at the same time, some with reasoning, and others with cries. Seeing that my endeavours were vain, I addressed myself to the principal of them, and taking from my saddle one of my pistols, I said to him, " Shek Soliman, we have begun well, but " I fear we shall finish badly; open the gate." Shek Soliman, drawing a plug which kept the gate shut, said to the others, " As he " wants to perish, let him."

I went out, accompanied by my slave and my renegado, and took my direction to the mountains of Boanani. A few moments after I saw those very men who had endeavoured to hinder me from getting away, riding at full gallop behind me. They came and offered to form an escort for my protection; they apologized for their former refusal, which they excused on the ground of their attachment to me, wishing to preserve me from any unfortunate accident.

The Boanani received us kindly; he invited us to dinner, and treated us well; but he started many objections to conducting me alone to Ttemsen. At last, yielding to the persuasions of the Shek Soliman, who served me very well on the present occasion, he promised to speak with the Shek of another tribe, called *Benisnuz*, and it was agreed that the latter, with his men, should wait half way, in order to conduct me to Ttemsen, and that Boanani should see me to the spot where Benisnuz was waiting.

Two days after, the Boanani came to desire me to be ready for the next day. He attended, in fact, at the appointed time, with

about an hundred men. We left *Ouschda*; but we had hardly travelled a mile, before two soldiers of the Sultan's came in full gallop after us, and bade us stop. They were followed by a troop, commanded by a superior officer of the guard, of the name of *El Kaïd Dlaïmi*. He told me that the Sultan having been informed that I was retained at *Ouschda*, had sent him to protect and defend me if there should be any occasion for it.

I told him that the revolution of Algier and Ttemsen, as well as the robberies of the rebels, had made me stay at *Ouschda*; but that the danger being over, I could now continue my way in safety, and the more so as the tribes of the Boanani and of Benisnouz were escorting me.

Notwithstanding my representations, Dlaïmi declared to me, that in the present state of things he could not consent to my departure until he had received new orders from the Sultan. I was, therefore, obliged to return to *Ouschda*, in order to write to the Sultan. After having received my letter, he sent me two other officers of his court to conduct me to Tangier, where I might be able to embark for the East. I therefore left Ouschda, with my people and equipage, on the 3d of August, at nine in the evening, and was escorted by two officers and thirty oudaias, or life guards of the Sultan, leaving behind me at Ouschda the Kaïd Dlaïmi, with the remainder of his troop. The motive of my departing so late was, because Dlaïmi had been informed that 400 Arabs, in arms, were watching me on the high road. For this reason I left the place clandestinely, and my conductors themselves did not know the road I was to take till the moment of my departure, when they received the necessary instructions from Dlaïmi. We quitted the high road, and crossed the fields to the south, pushing forth into the desert. The night was very dark, and the sky quite covered with clouds.

Sunday, 4th August.

After having advanced very fast during the night, climbing up hills, we arrived at six in the morning near the ruins of a large

alcassaba, in whose vicinity there was a spring and a very great douar.

We continued our march, without stopping, through several irregular vallies, at the bottom of which was a river, which, though small, was very serviceable to the inhabitants of several douars, in watering their ground.

According to an order, of which the two officers were the bearers, every douar was to furnish me one or two Arabians, mounted and equipped, who were to join my escort.

At nine in the morning we arrived at the place where the stream ended, and there the thirty oudaïas took leave of me, and left me to the escort of the armed Arabs, under the command of the two officers. When I dismissed the Sultan's guard, I gave one of the officers some gold pieces to be distributed among the soldiers, and continued my way; but hearing some noise behind me, I looked round and saw that the oudaïas were revolting against their chiefs, and threatening to murder them. At the same moment two of these soldiers came to me full speed, to complain of the officers, who, they thought, had kept some of the money to themselves. I rode up to the troop, and, ordering them to lay down their arms, which they were on the point of using, I succeeded in calming them, and they went quietly away.

During this dispute, which greatly alarmed us for its possible consequences, no one had thought of providing us with water, in which we soon became deficient, and, unfortunately, I did not know that this was the last place of finding any.

We continued marching on in great haste, for fear of being overtaken by the four hundred Arabs, whom we wished to avoid. For this reason we never kept the common road, but passed through the middle of the desert, marching through stony places, over easy hills.

This country is entirely without water; not a tree is to be seen in it; not a rock which can offer a shelter or a shade. A transparent atmosphere, an intense sun, darting his beams upon our heads,

a ground almost white, and commonly of a concave form, like a burning glass; slight breezes, scorching like a flame. Such is a faithful picture of this district, through which we were passing.

Every man that we meet in this desert is looked upon as an enemy. Having discovered about noon a man in arms, on horseback, who kept at a certain distance, my thirteen beduins united the moment they perceived him, darted like an arrow to overtake him, uttering loud cries, which they interrupted by expressions of contempt and derision; as, "*What are you seeking, my brother?*" "*Where are you going, my son?*" As they made these exclamations they kept playing with their guns over their heads. The discovered beduin profited of his advantage and fled into the mountains, where it was impossible to follow him. We met no one else.

We had now neither eaten nor drank since the preceding day; our horses and other beasts were as destitute; though ever since nine in the evening we had been travelling rapidly. Shortly after noon we had not a drop of water remaining, and the men as well as the poor animals were worn out with fatigue. The mules, stumbling every moment with their burden, required assistance to lift them up again, and to support their burthen till they rose. This terrible exertion exhausted the little strength we had left.

At two in the afternoon a man dropped down stiff as if he were dead from his great fatigue and thirst. I stopt with three or four of my people to assist him. The little wet which was left in one of the leather budgets was squeezed out of it, and some drops of water poured into the poor man's mouth, but without any effect. I began to feel that my own strength was beginning to forsake me; and becoming very weak, I determined to mount on horseback, leaving the poor fellow behind.

From this moment others of my caravan began to drop successively, and there was no possibility of giving them any assistance; they were abandoned to their unhappy destiny, as every one thought only of saving himself. Several mules with their burdens were left

behind, and I found on my way two of my trunks on the ground, without knowing what was become of the mules which had been carrying them, the drivers had forsaken them as well as the care of my effects and of my instruments.

I looked upon this loss with the greatest indifference as if they had not belonged to me, and pushed on. But my horse began now to tremble under me, and yet he was the strongest of the whole caravan. We proceeded in silent despair. When I endeavoured to encourage any of them to increase his pace, he answered me by looking steadily at me, and by putting his forefinger to his mouth to indicate the great thirst by which he was affected. As I was reproaching our conducting officers for their inattention which had occasioned this want of water, they excused themselves from the mutiny of the oudaïas; and besides, added they, "do we not suffer like the rest?" Our fate was the more shocking, as every one of us was sensible of the impossibility of supporting the fatigue to the place where we were to meet with water again. At last, at about four in the evening I had my turn, and fell down with thirst and fatigue.

Extended without consciousness on the ground in the middle of the desert; left only with four or five men, one of whom had dropped at the same moment with myself, and all without any means of assisting me, because they knew not where to find water, and if they had known it, had not strength to fetch it. I should have perished with them on the spot, if Providence, by a kind of miracle, had not preserved us.

Half an hour had already elapsed since I had fallen senseless to the ground, (as I have since been told,) when at some distance a considerable caravan, of more than two thousand souls, was seen to be advancing. It was under the direction of a marebout or saint called Sidi Alarbi, who was sent by the Sultan to Ttemsen or Tremecen. Seeing us in this distressing situation, he ordered some skins of water to be thrown over us. After I had received several of them over my face and hands, I recovered my senses, opened my eyes, and looked around me, without being able to discern any body,

At last, however, I distinguished seven or eight sherifs and fakihs who gave me their assistance, and shewed me much kindness. I endeavoured to speak to them, but an invincible knot in my throat seemed to hinder me; I could only make myself understood by signs and by pointing to my mouth with my finger.

They continued pouring water over my face, arms, and hands, and at last I was able to swallow small mouthfulls of water. This enabled me to ask, "*Who are you?*" When they heard me speak, they expressed their joy, and answered me, "*Fear nothing; far from being robbers, we are your friends,*" and every one mentioned his name. I began by degress to recollect their faces, but was not able to remember their names. They poured again over me a still greater quantity of water, gave me some to drink, filled some of my leather bags, and left me in haste, as every minute spent in this place was precious to them, and could not be repaired.

This attack of thirst is perceived all of a sudden by an extreme aridity of the skin; the eyes appear to be bloody, the tongue and mouth both inside and outside are covered with a crust of the thickness of a crown piece; this crust is of a dark yellow colour, of an insipid taste, and of a consistence like the soft wax from a beehive. A faintness or languor takes away the power to move; a kind of knot in the throat and diaphragm, attended with great pain, interrupts respiration. Some wandering tears escape from the eyes, and at last the sufferer drops down to the earth, and in a few moments loses all consciousness. These are the symptoms which I remarked in my unfortunate fellow travellers, and which I experienced myself.

I got with difficulty on my horse again, and we proceeded on our journey. My Beduins and my faithful Salem were gone in different directions to find out some water, and two hours afterwards they returned one after another, carrying along with them some good or bad water, as they had been able to find it; every one presented to me part of what he had brought; I was obliged to taste it, and I drank twenty times, but as soon as I swallowed it my mouth became as dry as before; at last I was not able either to spit or to speak.

At seven in the evening we halted near a douar and a brook, after having made a forced march of two-and-twenty hours, without a moment's intermission.

All my people and baggage at last arrived one after another, during the night, and I found I had sustained no loss. The caravan of Sidi Alarbi had met them successively, and saved the men as well as the beasts.

If this caravan had not happened to have arrived so fortunately, we should all have perished, as the water which was afterwards brought by the Beduins and by Salem would have come too late; our breath and vital functions had ceased, and I do not think that we could have remained two hours longer alive.

When I consider that so considerable a caravan had, upon the false report that two or three thousand were going to attack it (who in fact were only the 400 Arabians that watched me) quitted the road, and that this mistake was the cause of our preservation, I cannot sufficiently admire the gracious direction of Providence to save us.

I can now easily conceive how the unfortunate *Major Houghton* may have perished in the desert, in consequence of a situation like that which I have just described. It is very possible that those who accompanied him did not commit any treachery.

The greatest part of the soil of the desert consists of pure clay, except some small traces of a calcareous nature. The whole surface is covered with a bed of chalky calcareous stone of a whitish colour, smooth, round, and loose, and of the size of the fist; they are almost all of the same dimension, and their surface is carious like pieces of old mortar; I look upon this to be a true volcanic production. This bed is extended with such perfect regularity, that the whole desert is covered with it, a circumstance which makes pacing over it very fatiguing for the traveller.

There is no animal of any kind to be seen in this desert, neither quadrupeds, birds, reptiles, nor insects, nor any plant whatsoever, and the traveller who is obliged to pass through it, is surrounded by

the silence of death. It was not till four in the evening that we began to distiguish some small plants, burnt with the sun, and a tree of a thorny nature without blossom or fruit. I had gathered in the desert two pebbles, a piece of clay, and two pieces of ore, but they were all lost.

In consequence of our catastrophe, my mules and horses not only lost their shoes, but they all were become lame.

Monday, August 5th.

We started at seven in the morning, and continued our rout in the same desert, making a little circuit by S. and S. W.

The ground was here of the same nature as that of yesterday. I descended at eleven a long slopy part of the mountains, and found myself in the province of Shaouia, and on the right bank of the river Enza. On the other side of it only one house was to be seen, which was inhabited by the *Shek Shaoni*, or chief of the province; after having past this river three times, we encamped at noon on its left side near a douar and a market-place. The minds of my people were so much agitated, and my horses and mules so much fatigued, from the dangers of the preceding day, that at the sight of the river they all threw themselves into it; the men with their clothes, and the beasts with their burden. It required a deal of time, labour, and work to get them out again.

I had a fever all the day. It was certainly the effect of my sufferings.

The banks of this river are well cultivated; we had abundance of water and other melons, and grapes, and looked upon these fruits as a gift from heaven in the state of irritation which our blood had experienced.

The Shek Shaoni, whose province has an appearance of opulence, was absent, but his brother came to see me, and he sent me a quantity of provisions as a present.

Tuesday, August 6th.

We broke up at six in the morning, directing ourselves to the west in the mountains, between which we were kept till the afternoon. We then descended into an extensive plain, where we took a N. W. direction, and continued so till about four o'clock, when we passed the river *Moulouia*, at the left shore of which I ordered our camp to be established, in the vicinity of a douar.

The mountains which we had been passing were not so barren as the last; they afforded some small rivers and cultivated ground. The plain is quite like the desert of Angad; which I had passed on my road to Oushda.

I felt continually indisposed, and was afraid of getting worse.

Wednesday, August 7th.

My caravan took the way already described leading to the alcassaba of Temessuinn.

Thursday, August 8th.

We continued the same road, and arrived at the bottom of the town of Teza.

Friday, August 9th.

We remained with our camp all the day on the same spot, and I went into the town to say my prayers at the mosque, as it was Friday.

I consider the town of Teza to be the prettiest of all the empire of Morocco. It is the only one not in ruins. Its streets are handsome, its houses neat, and painted on their outside. Its principal mosque is very large, well constructed, and has a fine porch. Several markets are well provided, the shops are numerous, and the place has fine gardens and orchards. The water is excellent, and the air very wholesome; the victuals are good, cheap, and in abundance;

the inhabitants seemed to be very sensible men. All these considerations made me prefer Teza to all other towns of the empire, and even to the capitals of Fez and Morocco.

Near my tents a troop commanded by a Pasha was encamped. He was very civil, and sent me some victuals. One of the Emperor's brothers, *Muley Moussa*, was with him, but my indisposition prevented me from waiting on him.

Some new observations and much better ones than the first, afforded me the means of fixing the latitude of Teza at 34° 9′ 32″, which proves the great mistake which I had committed on my first journey, and which was owing to the dark weather. My former longitude was found to be right.

Contrary to our habit, we broke up at nine in the evening in the S. W. direction. After having passed the river of Teza, and made several circuits in the mountains, we crossed different rivers.

Saturday, August 10th.

Having continued our progress during all the night, we passed at the break of day another river which runs towards east. The country continued mountainous, and I inclined to the W. till eight in the morning, when we stopped near a douar. We were now in the province of *Hiaina*.

We set off again at one in the afternoon, direction W. and S. W. till five in the evening, when our tents were established near a douar. This was the birth place of one of the officers who had been given me by the Sultan to command my escort.

Sunday, August 11th.

The good-natured inhabitants of this douar insisted so friendly on me to stay with them one day, that I could not refuse it. They did their utmost to make me pass my time agreeably, and I was not sorry for this circumstance, as it allowed me to take some repose, of which I had great need after the fatigues I had endured.

Monday, August 12th.

After having taken leave of my good-natured Arabians, we started at six in the morning, and made many windings through the mountains, from which we descended at nine, and crossed the river *Levenn*, which is rather large, and runs towards the S. W. We kept along its right bank for two hours successively, in a very long plain, after which we came again into mountains; and at one in the afternoon we fixed our tents near a douar.

My camp was not far from some rich salt-pits; and I was able to distinguish six or seven single mountains of the form of sugar loaves. Their reddish colour made me suppose that they were metallic.

Tuesday, August 13th.

At six in the morning we began our march, and continued still between the mountains till two in the afternoon, when we made up our camp near a large douar.

All the country which we had been traversing belonged to the province of Hiaïna.

The ground is composed of round mountains of glutinous clay, like those of Tetuan. They are barren by nature, but the inhabitants are laborious, and almost all these hills are covered with plantations of a kind of *panicum* or millet, which is much like maize, and forms the chief part of their food. It was at that moment in full growth; and all these plantations were guarded by men who were busy in keeping off the birds, frightening them with continual shouts.

Except the rivers which I have mentioned, and had passed, the inhabitants of the province of Hiaïna have no other water than what they take from some small wells which they dig on the sloping part of the mountains. Most of the water from the wells is of a very bad taste. It is saltish, sulphureous, or mineral. The gutters and the beds of the torrents are often to be seen covered with a stratum of very white salt. I suppose that this country is rich in minerals; but the

inhabitants have not the least conception of the wealth they possess. At several places the metallic strata are visible among the clay which covers them; and perpendicular rocks, almost entirely composed of mineral substances, rise here and there in the plain like insulated towers.

The inhabitants are fond of agriculture. They confine themselves, however, to sowing great quantities of corn and grain. Trees they have none, and very few gardens and orchards. Their houses are made of earth: they are very small, covered with boughs, and only inhabited in the winter; for in the fine season these people live under tents, like all other Arabs.

Wednesday, August 14th.

We renewed our course at six in the morning between the mountains, which were high, and full of douars. It was about noon when I got into the plain. I crossed the river *Werga*, which is rather large, and runs to the W. I followed its right side, in the same direction, till three in the afternoon, when I ordered our tents to be established near two douars.

The tribe which inhabits these douars, as well as several others in the vicinity, is called *Vled Aaiza*, or Sons of Jesus, and very numerous.

Thursday, August 15th.

We continued our road at six in the morning, direction N. W., and arrived at eight in the district of Wazein. Soon after I perceived towards the north the mountain on which the town is situated. I left it to my right, and followed the road till three in the afternoon, when I ordered our camp to be fixed near several douars.

The district of Wazein is composed of vast plains, which to the east are confined by pretty high mountains. There is a lofty red mountain in the middle of the plain, standing quite by itself. At the middle of its height the town of Wazein is situated. I was told

that it is a large one; but it has no walls like other towns of the empire. The famous saint Sidi Ali Benhamet resides in it. I have already mentioned him upon a former occasion. He has the town and the district under his command, and lives in a state of perfect independence.

In no country have I seen such fine cattle, and so numerous as here. The harvest was abundant; and it seemed as if Divine Providence bestowed its particular blessing on this country. It is filled with large douars, differently constructed from all others. The tents are placed in a straight line; in other douars they form a circle.

There is not a tree to be seen in the plain, and no water to be had but that which is furnished by several small springs.

I was encamped about two miles west from the mountain of Wazein; and, making some observations, I found the chronometrical longitude to be 6° 55′ 0″ W. from the Parisian observatory. I cannot, however, much rely on this observation; but my geodesical calculations were more exact. I found the latitude to be 34° 42′ 29″, which is also that of Wazein, this place lying quite straight eastward of my position.

I observed a mysterious behaviour in my conducting officers, and some signs of intelligence among them; but as they continued to treat me with the most profound respect, I could not make any remarks to them upon it, nor form any doubts as to the nature of their secret conversations. The tribes which lived on the road where I passed continued to shew me every civility, and provided me with victuals and forage. I assumed the right of using an umbrella; and every one treated me as a brother of the Sultan. But this state of things was not of long duration.

Friday, August 16th.

Our journey began at six in the morning, directed to the W. and between small mountains. At seven we took the road which

leads from Fez to Tangier, turned straight to the N., and continued in this direction till three in the afternoon, when I ordered our tents to be placed between the gardens that are situated to S. W. of the town of Alcassar.

I made but a very indifferent observation on the longitude: the heavy clouds prevented me from taking the passage of any star, or even of the moon at the break of day.

Saturday, August 17th.

To-day the great mystery of my officers was unveiled to me; for they apprized me that we were going to Laraish, or Larash, instead of Tangier, as I had been told by them formerly. This behaviour displeased me very much; however, after some reflection, it seemed as indifferent to me to go to one place as to another.

After this discussion we proceeded at six in the morning towards the W. An hour after we turned to the N. and N. W., and got into a wood of very high holm oak, much intermixed with fern. We were out of this wood at twelve, after having made numberless windings in it; crossed a small river, and entered Larash at one in the afternoon.

Laraish, which is called by the Christians Larash, is a small town of about four hundred houses. It is situated on the north side of the steep descent of a hill; and its houses extend to the banks of the river, the mouth of which forms a port for large vessels. Those which do not exceed two hundred tons can get into the river, but they are obliged to unload in order to pass the bar.

Larash contains several mosques; the principal one is pleasing in its architecture. This town has a large market-place, surrounded with piazzas and columns of stone; it is the handsomest I saw in this country. It was built as well as the principal fortifications by Christians. The town, after having been in the possession of the Spaniards, was taken by Muley Ismail.

The town is from the land side well covered with a wall and a

ditch; two half bastions defend the port and the bridge. The alcassaba or castle from the land side to the south of the town is a square, formed of bastions, with casements, surrounded with ditches, and, excepting the parapet, in a good state of defence. The town has unfortunately no water; what they drink is taken from a spring near the sea-shore, at 180 fathoms distance from town. There is another spring about two miles from the town, which is safe from the fire of the town.

There is, at the extremity of the town, near the mouth of the river, a castle, which I was informed had been constructed by Muley Yesid. The fort, which is of a square form, has some small guns. The mouth of the port is defended by two batteries placed to the south, and by another battery or castle at the same side, but about 350 fathoms from the former, provided with cannon and mortars. At the north side of the river or port there is no kind of fortification.

Three hundred fathoms southward of the last battery of cannon and mortars, there is on the river some works, which are seen from the sea-side, and resemble a fortress. They are, however, nothing else than the ruins of a house and wind-mill.

At 60 fathoms E. S. E. off the square castle is a chapel or sanctuary of a female saint, patron of the town. Her name is *Lela Minana*; her sepulchre is revered. I never have been able to follow the association of ideas, by which a faithful believer is brought to reconcile the canonization of a woman, with the tacit exclusion from Paradise, to which the law subjects them.

The south coast is formed by a rock, and the north side by a small sand-bank.

By order of the Sultan, the Pasha of the town, Sidi Mohamed Salani, assigned me the best house in the town; it was situated in the market place, near the principal mosque.

Notwithstanding these advantages, I could not make any lunary observations, as I dared not get on the top of the house. My longitude, however, was well established, by the eclipses of the

satellites; and I found it to be at 8° 21′ 45″ W. from the Parisian observatory. The latitude I computed to be 35° 13′ 15″ N.; my magnetical declination 21° 39′ 15″ W. The climate was very mild, and the same as in Andalusia.

The town is surrounded with red sand, which I took for feldspath, reduced to powder, with much disposition to conglutinate. The southern rock was formed of horizontal strata, very thin, much approaching each other, of a slaty texture, and cut in a perpendicular direction on the sea-shore. These strata of the rock are entirely formed by the red sand, which has conglutinated into a thin slaty texture.

There are some gardens at Larash. The victuals are good, and the water, though a little hard, is not unwholesome.

In consequence of the violent journey from Oushda, I was taken ill for ten days. Some of my people and cattle were also indisposed and lame; however we had none dead, except one mule. I took some sea bathing, upon which occasion I did not forget my collections, for I gathered several maritime productions.

A corvette from Tripolis was in this port, where it had laid several months. The Sultan ordered it to be fitted out at his cost; and the cabin in the stern was assigned to me for my passage to the East. I examined this vessel, which was in fact going to Tripolis; and I had the cabin fitted out properly for this long voyage.

Sunday, 13th December 1805, being fixed for my departure, I called in the morning on the Pasha and took leave of him. He received me with all possible demonstrations of esteem and consideration, and engaged me to delay my departure till three in the afternoon, in order to have the pleasure of being himself present at it. I could not but accept of so kind an offer. As my equipages had been brought on board, I went at the appointed hour to the port, in order to embark myself with all my people.

I asked for the Pasha, and they told me that he was coming. In the mean while I waited the arrival of the boat, and was walking about

on the spot where the wall forms an inverse angle with a lane that runs into that angle.

The boat arrived, but the Pasha did not come: I therefore determined to go on board; when all of a sudden two detachments of soldiers came up to me on both sides, and a third detachment from the above-mentioned lane. The two first ones laid hold of my people, and the third, surrounding me, ordered me to embark alone, and to depart that very moment. I asked for the reason of so strange a treatment; they answered, "*It is the order of the Sultan.*" I wished to speak to the Pasha, and they said bluntly, "*Embark.*" This was enough to prove to me the bad intentions of the Sultan and the Pasha, who to the last moment had ordered all possible honours to be conferred on me as well by the troops as by the people, whilst they had been meditating a blow which was to affect me most deeply, as the fate and welfare of my people interested me as much as my own.

I went into the boat with a broken heart, hearing the cries of some of my people, and got down the river. My rage and despair was only interrupted by the passage over the bar of the river, where the motion of the water caused me a severe sea-sickness. Exhausted by this violent moral and physical exhaustion, I arrived, almost in a senseless state, at the corvette, which was lying at anchor, at some distance from the bar. I was taken into the cabin, and went to-bed.

In this manner I left the empire of Morocco. I suppress now the reflections which they excited; perhaps one day I may have an occasion to express them.

CHAP. XIX.

ON THE ANCIENT ATLANTIS. — ON THE EXISTENCE OF A MEDITERRANEAN SEA IN THE CENTRE OF AFRICA.

BEFORE I went to visit the western part of Africa, a diligent study of the physical geography of this part of the world, compared with the ideas which tradition and history have left us on the great revolutions of the globe, together with the informations given by some geographers and travellers of latter times, on the interior part of this continent, suggested me almost at the same time two ideas, which, emanating from the same principle, and affording to each other a mutual support, seem both to concur in establishing our belief of two great facts :

1st, That the ancient island of Atlantis was formed by a chain of mount Atlas :

2d, That there is in the middle of Africa a Mediterranean sea, which, like the Caspian sea in Asia, exists by itself, and without communicating with other seas.

After so many systems or conjectures as to the spot which was occupied formerly by the island of Atlantis, it will perhaps appear chimerical to start again a question which has been so often debated, and which in our days has fallen into oblivion. As it is connected with the coinciding idea of the existence of an inland sea in the interior part of Africa, the digression may be excused. The indulgent reader, as he reads this chapter, is requested to consult the general map of the northern part of Africa, which accompanies this work.

Though no European traveller has yet travelled so far as to pass the great desert of Africa, called Sahhar, in its centre, we have, however,

NORTHE
EL BAH
ATLANTIC SEA
SAHHAR OR GREAT DESERT
ATLANTIC SEA
TUAT
TUARICK
GUALATA
LUDAMAR
GOTTO
BAMBARA
SOUDAN
MANIANA
KAFFABA
GAGO
MELLI OR LAMLEM
NIGRITIA
BAHHAR SOUDAN
BOURNOU
TIBBO
DARFOUR
DAR KUELA
DONGA
SENNAR
ABYSSINIA
GINGIRO
MACHIDAS
MARACATOS
GUINEA
DAHOMEY
ASHANTI
BENIN
WARIF
BIAFRA
CALBONGA
GULF OF GUINEA
EQUATOR
JALOFFS
FOULAHS
EL HEDJAZ

MAP OF
NORTHERN AFRICA

Constructed by Major Rennell in 1798 corrected in 1802.

Augmented by the Inland Sea called

EL BAHHAR SOUDAN.

According to the theory of ALI BEY *confirmed by the information which he obtained in 1805 concerning the existence of that Sea.*

English Miles

As the object of this Map is to show that the existence of the inland Sea of Africa does not in any manner disturb the known geography of that part of the World, whilst it solves the problem respecting the outlet of the rivers which run on all sides toward the centre of that continent, we have in preference copied that of Major Rennell as one of the best extant without attempting the rectification in some points better known since the date of the Author in order that the Map being reduced upon may afford better means of appreciating the calculations of Ali Bey respecting the existence and extent of that Sea.

This Map also indicates the position and extent of the ancient Island of Atlantis according to the system of Ali Bey which has already merited the suffrages of the Royal Institute of France.

Limits of the Ancient Atlantic

ASIA

MEDITERRANEAN SEA

Sicily

Cyprus

Sidra or Syrtis

Desert of Barca

LIBYA

Desert of Lybia or Levata

Lebeira or Levata of Leon

TIBBO

TIBBO of Fezzan

TIBBO of Bourgo

TIBBO of Bilma

Berdoa or Leon

Kauar or Lauar

Salt Lake of Bornou

BOURNOU

Tarka of Bilma

Lagha

Dongola

Cubbabiish Desert

Kabbabish

Nubia

Desert

Sukkot

Mahass

Dar Fur

Sennar

Abyssinia

Yemen

Red Sea

Arabian Gulf

Gingiro

Adel

Ajan

Machidas

Maracatos

Indian Ocean

Zanguebar

Palestine

Syria

Aleppo

Damascus

Cyprus

Mecca

Medina

Bahhar Soudan

Nigritia

Soudan

Bagharmy

Metro

Darfour

Kordofan

Nuba

Dar Kulla

Donga

Gallas

Fatigar

Bali

Angot

Tigre

Fazuglo

Fatuka

Gambat

Azania or Fishery

Azania or Fishery

Zanguebar

Mountains of the Moon

Lake Dembea

Lake Tzana

Lake Parkeny

Lake Zambre

Lake Dibbie

Lake Zaire

Lake Tchad

Lake Fittre

Lake Wangara

Lake Dibbie

Lake Maro

Lake Dallol

Lake Aoussa

Lake Kaouar

Lake Bahr Asoad

Lake Bahr Abiad

Lake Bahr Ghazal

Lake Bahr Arena

Lake Bahr Dembea

Lake Bahr Tzana

Lake Bahr Parkeny

Lake Bahr Zambre

Lake Bahr Dibbie

Lake Bahr Zaire

Lake Bahr Tchad

Lake Bahr Fittre

Lake Bahr Wangara

Lake Bahr Dallol

Lake Bahr Aoussa

Lake Bahr

much information, which makes it almost nearly certain that there is no chain of mountains passing through it from north to south which could unite Mount Atlas with the mountains of Kong, and with those that are on the south-eastern part of the desert, and which extend in a south-west direction into Abyssinia.

At the eastern extremity of the chain of the Atlas, we find the deserts that border on Godemesh and Tripoli, those of Soudah and Barca, which touch on one side the Sahhara, and on the other the Mediterranean Sea. Hence the chain of the mountains of Atlas, which at the north and west are surrounded by the Mediterranean and the Ocean, and at the east are bounded by the sandy deserts, on the one side reaching to the Atlantic Ocean, and on the other to the Mediterranean, forms a real island, without being in any apparent connexion with the other mountains of Africa.

All what we know of the deserts of sand which surround the chain of the Atlas to the east and south sides, proves that they are not like those of Tartary, composed of the *humus depauperatus* of Linneus, that is to say, of an earth which, in consequence of perpetual tillage and production, is become exhausted and deprived of those organic particles which are necessary to vegetation.

One may easily judge of the deserts which lie to the south of the Atlas, by those which I have seen to its north and west; I observed in these latter, nothing but large beds of glutinous clay, which I consider as a volcanic sub-marine production; plains of moving sand, entirely composed of a flinty dust of quartz and feldspath mixed with finely pulverized shells; and banks of a recent chalky marl, evidently formed by the glutination of the sand, or pulverized animal substances.

I have in fact not found in these deserts any complete remains of sea-animals; but my situation prevented me from making assiduous researches, and it is possible that such remains, if they exist, are only to be found at a great distance to the south or west of the

Atlas, as the fury of the waves pulverizes every thing that in these parts is raised to the surface of the sea.

The shock of the waves is so great, that even at times of the most perfect calm, and without any preceding storm, and when the surface of the sea is entirely quiet at a distance, the shore is nevertheless so forcibly beaten by the surge, that mountains of foam from 50 to 60 feet high, arise not only upon the rocks, but also on the sandy flats.

I am not to inquire here into the causes of this phenomenon, which seems, may be referred to the general motion of the great mass of the water in the Ocean, increased or diminished by the projection and shape of the coast; but we may consider the results, as far as they are connected with our present subject.

When the sea beats softly against a shore, the shells and zoophytes settle there; the sea-plants easily take root, and increase as well as the living beings; and these animated bodies, dissolving themselves successively, fatten the ground, and make it still fitter for posterior generations. The accumulation of these fragments during centuries, which in the eye of nature are but a day, affords a vegetable earth sufficiently abounding with organic particles to give life to plants and animals, which at their turn contribute to the use of man.

But when, on the contrary, the sea beats with fury against a shore, the animal and vegetable parts of the sea withdraw from it, as from a rock against which they would be dashed to pieces; the sea plants can take no root there, or are swept away by the fury of the waves before they can fix themselves. The poor animal or the plant, which has been driven here by the current, must also perish from the violence of the waves, and their fragments will be dashed to a great distance. When it happens that by the effect of the current of the Ocean, or by the diminution of its water, or from any other cause, such a coast remains uncovered and above the water, it must necessarily represent a confused heap of stones, sand,

or flinty particles, improper for vegetation, and of course unfit for animalisation; in a word, a ground which is quite useless for the existence of man, and which, if it happen to be of any extent, acquires the denomination of a desert.

A great part of the coasts of Morocco are in this state. Tangier as well as Rabat is surrounded with sand; Mogador, which is the most southern spot which I visited, is situated in the middle of a little Sahhara, in which the sand is forming moveable and rather high hills. If my supposition be founded, that these deserts became greater as we advance towards the south, we ought to find there the great desert Sahhara, which is only a repetition on a large scale of that phenomenon, which we see in a small one at Mogador, and in miniature at Rabat and Tangier.

It is certain, that these plains of sand are depositions of the sea, which is sensibly withdrawing from these shores. The Bay of Tangier is becoming choked up; the river at Rabat is experiencing the same effect, and is lessening; the same fact is visible at Mogador in the channel which separates it from the island, and serves it as a port. These facts are proved by the anchorages which daily become more and more confined, and very frequently we see whirlwinds of sand carried off by westerly winds from the sea-shore, and form downs or hills in places which never contained any, without being counterbalanced by any opposing wind or contrary force sufficiently strong, so that the sand is always coming from the sea, never to return to it. Therefore, if the Sahhara be a repetition on a great scale of this same phenomenon, as there is every reason to suppose; far from being composed of the *humus depauperatus* of Linneus, it is only a surface of sand abandoned by the sea, like that of Mogador and Tangier, and which never has been fit for vegetation.

This conjecture is almost converted into a certainty, when we consider the small elevation of the Sahhara above the level of the sea. We see several rivers, as the Wad Dráh, the Wad Taffilet, and others, come from the southern part of Mount Atlas, and lose

themselves in the desert without being able to proceed for want of declivity.

The Senegal and Gambia rivers precipitate themselves from the neighbouring mountains of Kong, in a northerly and north-westerly direction: the first running towards the borders of the Sahhara, and the latter into another large plain. They make here a sudden deviation towards the west, and after a thousand windings, like those of the Meander in Asia Minor, they reach the sea by an unperceivable declivity, forming numberless small islands in their course; because the falling of a tree, or any obstruction is sufficient to divert or divide their feeble current.

These circumstances seem to prove, that when the mountains of Kong formed an island, these large rivers precipitated themselves into the sea of the Sahhara, and that since this sea has been filled up by the sands gradually accumulating; those rivers have directed their course towards the Ocean, as the amassing sand successively forced them to deviate from their first direction. The current being weak, the least obstacle was sufficient to turn them aside, as in our times happens to the Senegal, when this river enters the sea at the *Marigot of Maringuins.*

These considerations compared with the great numbers of shells which are found in the deserts to the east of the Mount Atlas, and with the great quantity of salt existing in the Sahhara, and other facts which I have observed, make me believe, that the Sahhara has been a sea to a period very near our own times, if compared with the immense epochas of nature; and in that case the chains of the mount Atlas formed an island.

The name, which the natives give to this chain, is Tedla; which being written without vowels, according to the usage of ancient languages, may be pronounced *Atdla*, to which the Greeks, in conformity with the genius of their language, added the final letter *s*, this would make Atdlas. The word preserved from the earliest antiquity to the present times.

If we consult the ancient authors and maps, we find that the seas which bound Africa on the east, south, and west, are called the Atlantic Sea; and as the country of Atlas gave its name to seas so distant, it is still more likely that it would give it to the sea of Sahhara, which watered its coast; and thus we have the Isle of Atlas or the Atlantidis, surrounded by the sea of the same name, and by the Mediterranean, and presenting to us exactly the first circumstance reported to Plato by the priest of Saïs, namely, that this island *was situated on the coasts of the Atlantick Sea.*

Another particularity concerning this island was, that it was opposite to the entrance which the Greeks in their language called the Pillars of Hercules. The priest does not merely say, that the island was opposite the pillars of Hercules, he marks its situation more particularly, in saying that it was opposite *the entrance which the Greeks call Hercules's Pillars.* But this entrance has never been any thing else than the Streights of Gibraltar, and the situation of the little Atlas, which is an arm of the chain extending to Teza and to Tetuan, corresponds exactly with this second circumstance.

This island was larger than Lybia and Asia together *. This is very nearly the extent of the chain of the Great and Little Atlas.

The priest of Saïs added, that from this Atlantidis *travellers could* PASS *over to other islands, from which it was easy to reach the Continent.* It is evident that the great number of the Mediterranean islands could facilitate the communications of the Atlantidis with the different points of the European and Asiatic continents, which were bathed by this sea; and the more so, because in the supposed power of the Atlantick kings, they would extend their dominions over the small neighbouring islands, to make them serve as stepping stones, according to the saying of the priest of Saïs.

The dominion of the Atlantick kings established on one side in Lybia, as far as Egypt, and on the other side to Tyrrhenia, and their threats against the Greeks, agree perfectly with the position,

* That is to say, Asia as it was then known by the ancients.—(Note of the Editor.)

of this island, situated on the central line of this country and its great population.

There is but one objection to be started against this system, which is the disappearing of this island, and which the priest of Saïs attributes to shocking earthquakes and inundations. The island, in fact, has ceased to exist, because it is transformed into a Continent; but we may suppose the possibility that some parts of the island have been swallowed up by earthquakes; as for example, the portion which filled up the space now forming the gulf of Tripolis from the Cape Bon near Tunis, to the Cape Ras Sem near Derna. The great banks of Kerkena that are in this gulf strengthen this system, if we look upon them as the remainders of a country submerged. This would coincide with the last circumstance related by the priest of Saïs of the island Atlantidis. It is, however, impossible to suppose, that such a submersion could have taken place in four-and-twenty hours, with an island so extensive as the Atlantidis is supposed to have been, and its mountains, if we consider what immense abysses would have been required to produce so prodigious an effect. A supposition of this kind would be quite gratuitous, and not at all supported by the analogous examples which natural history has furnished since the last great cataclysm. If we suppose that the Atlantidis extended to the Cape of Ras Sem, then this part of the Atlantidis will be found opposite to and at a small distance from Tyrrhenia, Greece, Asia, Egypt, and Lybia; but these were the theatres of the conquests of the Atlantes, of which the metropolis was in the centre.

It would be easy to heap proofs upon proofs, and reasoning upon reasoning, to support my system; but treating this question only as a secondary one, and subordinate to the idea that an interior sea is existing in the middle of Africa, I shall leave its solution to the learned critics who have already been discussing it. However, without dwelling on the numerous systems to which the Atlantidis has given rise, I may observe, that the position given to this island by the respectable author of the Philosophical History of the Primitive

World, does not correspond with the indications which we have received from the priest of Saïs. According to the former, it would not have been situated *on the shores of the Atlantic sea*, but on the Mediterranean, which never has been called Atlantic; nor *opposite the entrance which the Greeks call Hercules's Pillars*, that is to say, the Streights of Gibraltar, from which, according to this author, it would have been more than four hundred miles distance. On this hypothesis, no straight line drawn from the island could have been continued to the Streights, without passing over intermediate countries, on account of the projection of the coasts of this sea. Besides, the narrow space on which the author places this island, could never contain a country of as large an extent as *Lybia and Asia together*, however we may reduce the countries known then under these names. Still less would it contain a territory over which were reigning so many kings, *famous by their power*, who extended their dominion over great adjacent countries, and who were proud *of so much strength.*

I must also observe, that the position given to this island by Mr. Bory de St. Vincent, in his Essays on the Fortunate Islands, does not correspond with the circumstances related by the priest of Saïs. Mr. Bory supposes it to have been in the Atlantic sea, and not *on the shores* of this sea, as the priest declared. It would not have Lybia on the one side, nor Tyrrhenia on the other. By the situation and form which he gives it, the Atlantidis could not have had any intermediate islands, in order to pass from to the continent. But what is still more remarkable, the priest positively asserts, that Athens existed at the time of the Atlantidis, and that the Athenians led their fleets against the conquering Atlantidis. Now, according to the modern author's system, it results, notwithstanding his commentary, that in the times of the Atlantidis, neither the Streights of Gibraltar nor Athens existed, as the one was not yet open, and the other, with all the plains of Greece, was still submerged by the waters of the Mediterranean, which only disclosed it to burst through the Streights, and swallow up the Atlantidis. How was it then

possible that the Athenians, whose country did not exist, could oppose themselves to the ambition of the Atlantidis? How could the fleets of either enter or leave the Mediterranean, which, according to the author's supposition, was at that time nothing but a lake closed up on all sides, and without communication with any other seas. I refer to the scientifical part of my African journey the detailed discussion of this object.

If we have shewn that the Sahhara was a sea long after the last grand deluge of the globe, it will follow, that its surface, being but little elevated above the level of the sea, must form a kind of large bason, into which the waters, that fell as rain on the surrounding countries, pour themselves. It is besides probable, that in the centre of Africa there would remain a great lake, or Mediterranean sea, like the Caspian sea in Asia, which would be an incontestible proof of the retreat of the Atlantic sea from the Sahhara.

I have proved the little elevation of the Sahhara above the level of the sea, from the rivers which, after their entrance into the Desert, want a sufficient declivity to reach the exterior seas of Africa. Let us examine the reasons which induce me to believe in the existence of an interior sea in Africa, independently of the waters which the ocean may have left there, and which might perhaps suffice to maintain for many centuries a very extensive lake, like the Caspian sea.

There is, in the interior part of Africa, a space of thirty-three degrees and an half from east to west, or from the source of the Niger to the source of the Misselad, and of more than twenty degrees from north to south, or from the southern declivity of the mounts Atlas and the other mountains which border on the Mediterranean, to the northern declivity of the mountains of Kong, and to the sources of Bahar Kulla. From all this immense surface, not a drop of water flows into the exterior seas of Africa. Yet we know the sources of the rivers which flow into the Mediterranean and the western ocean; and all these sources are beyond the limits of the vast surface we have noticed. The rivers which fall into the gulf of Guinea are not much more abundant than the others, and

therefore give no reason to suppose a more distant source from their mouth than the meridional declivity of the mountains of Kong, and the other mountains, which, following the same easterly line, unite with the mountains of Komri, or of the Moon, where are the sources of the Bahar el Abiud, or the White River, the principal arm of the Nile.

It is known, that the rivers of this part of Africa direct themselves in lines convergent towards the centre. The rivers of the Atlas, and those of the Desert, to the south and south-east; the Niger, and those which come from the mountains of Kong, to the north-east and east; the Misselad, the Kulla, and many other intermediate ones to the north-west; the Kuku, the Gazel, and others, to the south and south-west; in a word, all those of the interior part of Africa which are known to us, have their direction towards the centre of this continent.

The relation of some travellers in the interior part of Africa, as well as the informations procured from the inhabitants, agree in asserting, that during several months the continual rain in this country is so considerable, that the animals as well as the plants are affected by it, and brought to a state of extreme debility.

Having no positive metrical observations on the quantities of the water in these parts, we must have recourse to approximating calculations, founded on comparisons with other known places. It is known, that in Europe the rain water which annually falls is upon an average to the depth of 18 inches. This quantity encreases towards the south. At Algiers from 27 to 28 inches of rain water falls annually; the year 1730 is known to have produced 30 inches, and the year 1732 even 44 inches. At Madeira 31 inches of water fell a-year; and, according to the observations of Baron Humbolt, the annual rain under the tropics amounted to 70 inches. The above-mentioned vast surface is cut in its middle by the tropic; but as I mean not to avail myself of every supposition, I will only fix at 54 inches the height of the rain water, which is 16 inches less than Mr. Humbolt's observations would give me a right to establish for

my basis. I will not take into consideration the rains of the Desert, but shall suppose that the Sahhara occupies one half of the space of the above surface; and if so, the rain on the other half will flow into the great interior lake. I hope that these concessions will meet with no opposition. We are, therefore, to establish our calculation in the following manner: The supposed surface amounts to about 240,000 square leagues, at 20 on the degree; but as we shall leave half of the above surface to the deserts, we have 120,000 square leagues remaining, which furnish rain water to the great lake, and which, at the rate of 292,410,000 square feet a mile, will produce the sum of 35,089,200,000 square feet, on which the rain deposits a mass of 157,901,400,000,000 cubical feet of water in the year.

Allowing to our interior African sea 250 leagues in length by 50 in breadth, it will be as large as the Caspian, or the Red Sea, and form a surface of about 12,500 square leagues, which are equal to 3,655,125,000,000 square feet.

The annual evaporation in Europe, according to Dobson, upon an average calculation of the temperature at 11°, amounts to 30 or 38 inches. Mr. Humbolt has in America observed it in Cumana, at 28° temperature, to be 2780 millimeters per annum. It has been found at Guadeloupe to be 4 to 6 millimeters a-day; and the learned traveller believes, that it may be fixed at 80 inches per annum for the tropics. But in order to avoid all possible objections which might be started by the antagonists of this system, I will take a valuation against myself, by trebling the quantity adopted by Mr. Humbolt, and assume the evaporation to be 240 inches, or 20 feet per annum.

Now, multiplying this evaporation with the surface of the lake, it will produce a mass of 73,102,500,000,000 cubical feet of water, which ascend annually to vapour into the atmosphere. But having received in the same space of time by the rain a mass of 157,901,400,000,000 cubical feet, there will still remain an overplus of 84,798,900,000,000 cubical feet of water for the evaporation

of the rivers and lesser lakes, and for the decomposition of the water absorbed by the vegetables and other phenomena. This proves, that even in adopting suppositions the most unfavourable to my system, yet a sea of an extent like the Caspian or the Red Sea, in the middle of Africa, would not by evaporation lose half the quantity of water which the rain annually supplies, and that more than one half would be left for the other kinds of absorptions which have been mentioned already; so that if these latter do not consume it, which is most probable, our African sea ought to be much larger than I have been indicating.

I shall not speak of the depth of this sea, as it must depend on the form of the ground; but whatever be this depth, the sea will keep without any alteration, the overplus of the 20 feet of water carried off by evaporation.

These calculations, proving how impossible it is that the Niger should lose itself in the marshes of Wangara, explain what becomes of so many rivers, which we see taking a direction towards the centre of Africa, without seeing the final part of their course.

They also prove the impossibility of this immense mass of water getting out by way of the Guinea coast, as has been pretended by a learned German. In fact, the Niger and the Senegal take their source in the mountains of Kong, not far from each other, and take their respective directions, the one towards north-east, and the other towards north-west. The former, after a course of about four hundred miles, arrives at Ginbala, on the frontiers of Sahhara; and the second, after having taken a turn of about the same distance, waters the bounds of the same desert, in the vicinity of Faribe. Here the situation of both rivers becomes quite the same. The Senegal, in order to get from Faribe to the sea, which is only about one hundred and twenty miles distant, makes a thousand circuits, and forms of its water numbers of lakes and marshes in a flat country, which is almost at a level with the ocean; so that one may positively assert, that if the sea was to withdraw about two hundred and

fifty miles from its present coasts, and keep the same level, the Senegal would not be able to attain it, but must lose itself in one or more lakes.

For much greater reason will the water of the Niger, which at Gimbala, is in the same position as the Senegal is at Faribe, not find a sufficient declivity to attain the ocean, as it would have three hundred and sixty miles to pass, which is treble the distance of the Senegal's course. And here at Faribe begins the great lake, or the interior sea of Africa, which, extending in its presumed dimensions, goes to the lake of Fiter, into which fall the rivers Gazel, Misselad, and others. It communicates also with the lake of Semegonda, which I consider as a bay or gulf of our Caspian sea in Africa.

But if, from the place where I suppose this interior sea to begin, the Niger had still six hundred miles to run, and the Gazel, the Misselad, and others, about eight hundred, in order to arrive in a straight line at the Gulf of Guinea, it is manifest, that not finding a declivity in the territory, they would spread and lose themselves in lakes, without arriving at the gulf.

The great rivers, Formoso and Rey, as well as others which fall into the Gulf of Guinea, receive their water from an extensive surface, by which they are raised to the rank of the greatest rivers. Thus, from the southern declivity of the mountains Kong and Komri to the ocean, a surface of 180,000 square miles is more than sufficient to receive all these rivers, in a country where a territory of less than half the extent produces the great rivers of Senegal, Gambia, Rio Grande, Missurata, and many others. There are formed near the Cape Roxo and the islands of Bissagos a multitude of large channels and lakes, which may be compared with those which are formed by the Rio Formoso and the Rio de Rey on the Gulf of Guinea. The general map of the north of Africa, which is here subjoined, represents the particulars of this system; and as it has been copied from that published by Major Rennell, it also shews, without deranging any point in the known geo-

graphy, that the existence of the supposed interior sea gives a solution of the problem concerning the issue of the interior rivers of Africa.

Having thus shown, as much as the matter admits, that the immense quantity of water in the interior part of Africa, accumulated from rain, and carried by the Niger and other rivers near the centre of this continent, cannot be evaporated in small lakes, and still less in the marshes of Wangara, and that it cannot arrive at the ocean by way of the Gulf of Guinea, we infer from this the necessity of the existence of a large lake or interior sea. Into this sea the surplus of all the waters, left by vegetation and other decompositions of this fluid, roll and unite. It remains now only to advance a few facts in favour of our opinion, that such an interior sea actually exists.

In order to examine this point, we refer to some ancient authors, who make mention of several large lakes in the interior part of Africa, such as the *Nigrites palus*, the lakes *Clonia*, *Libia*, *Nili*, *Nuba*, *Gira*, *Chelonides*. May they not all be gulfs or bays of one and the same great lake, though endowed with these different names? We do the like; and a person unacquainted with geography, who hears the different names of the Adriatic Sea, of the Archipelago, of the sea of Marmora, and of the Black Sea, will certainly not suppose that they are parts of one and the same sea called the Mediterranean.

In the discussions to which this question has given rise, some errors have been adopted for want of understanding each other; and I find the cause of it to lie in the different significations of the word *Bahar*. The nations who speak Arabic call the sea *Bahar*, a common lake *Bahar*, and a river also *Bahar*.

When the inhabitants, or Arabian travellers coming from the interior of Africa, speak of a *Bahar* existing in that country, the ancient and modern Europeans have only imagined that they heard of a common lake, without asking for the explanation of a word which they thought had only meant lakes or rivers.

These reasons led me to believe the existence of this sea, even before I went to Africa. I discussed this opinion at Paris, in the year 1802, with some of the learned members of the *Institut*, and in London with some of the Royal Society. I composed a memorial then upon this subject; a memorial at Cadiz on the 30th May 1803; and another at Tripolis in the month of November 1805.

CHAP. XX.

INFORMATION RECEIVED OF AN INTERIOR SEA IN AFRICA.

ON board the ship which conveyed me in October 1805 from Larish to Tripolis, there was a merchant of Morocco of the name of *Sidi Matte Buhlal*, who had resided for many years at *Tombut* or *Tombuctoo*, and in other countries of Sudan or Nigritia, where he had been carrying on trade in partnership with one of his brothers.

This Buhlal was also brother to the Sheïk, who had been named by the Emperor of Morocco to direct the caravan of Mecca, if political circumstances had admitted of the expedition.

He was a man of much good-sense, about 40 years old, of a very solid behaviour, addicted to truth, in good circumstances, and who had no reason whatsoever to suspect that I had the least interest in acquiring information on the interior situation of Africa. All these united circumstances inspired me with the highest confidence in his relation, and made me believe that he never imposed on me. He had, indeed, no interest to deviate from truth.

Having had frequent conversations with this Morocco merchant during my voyage, I now and then made our conversation fall on the interior part of Africa, and I gathered from these conversations the following results, viz.

" Tombut is a large town, very trading, and inhabited by Moors and Negroes.

" The reigning family at Tombut is descended from an Emperor of Morocco, who had made an excursion into that country; and whose name is very much respected there.

" Buhlal enjoyed far more liberty at Tombut than at Morocco. He kept a great number of negro women, whom he took, turned off, or exchanged to his liking and whims; his constitution had

suffered somewhat, and he had now and then caught several diseases.

" Tombut is *at the same distance from the Nile-Abid* (or the Nile of the Negroes or Niger) *as Fez is from Wad Sebu*; that is to say, about three English miles.

" This river *flows towards the east.*

" The Nile-Abid is very large; every year in the rainy season *it passes over its bed and inundates the country like the Nile in Egypt,* and appears then like an arm of the sea.

" The Negroes navigate this river in barks of a very singular construction; they are made without the aid of any nail, and only joined with small cords of the palmtree.

" Each of these barks is capable of transporting the weight of five hundred burthens of a camel, either in salt, corn, or other provisions.

" These barks are steered without sails and without oars. In order to keep them a-going, several men, proportionate in number to the size of the bark, sit down on the two sides of the forepart, and putting a long pole to the ground of the river in order to push off in one jerk, make the bark advance. This manner of navigating being still in the state of its first childhood, obliges them to keep close to the shore.

" The *Nile-Abid* takes its direction towards the interior part of Africa; where it forms A VAST SEA WHICH HAS NO COMMUNICATION WITH OTHER SEAS. In this sea the barks of the negroes NAVIGATE FORTY-EIGHT DAYS FROM ONE SHORE TO THE OTHER, and always WITHOUT BEING ABLE TO PERCEIVE THE OPPOSITE COAST.

" The most common objects of trade on this sea are salt and corn, as the interior part contains some very populous countries which are deficient in these articles.

" It is said that this sea *is in connexion with the Nile of Egypt;* but nothing positive can be ascertained in favour of this supposition.

" It is also said, that Houssa to the east of Tombut, is a very large, populous, and civilized city."

Buhlal, in giving me the above information, spoke Arabic to me, and always made use of the word *Bahar*. I asked him to explain to me the sense in which he was taking this word. He told me several times that he meant a sea of several days voyage across, either in its length or its breadth, and resembling *that on which we then were navigating* (this was the Mediterranean).

This information removes all doubts on the existence of an interior or African Caspian-sea, which Buhlal was always calling Bahar Sudan or Nigritian Sea; and this fact the reader will remark corresponds with the reasoning which I had made on physical calculations. If objections should be yet started to the opinion, I must leave it to future travellers to give the answer. *

* Some years after Ali Bey had made his researches on the interior sea of Africa, Mr. Jackson, British Vice Consul in Mogador, published, that the inhabitants of Tombuctu had told him, that "*at a distance of fifteen days journey east of this place there was a vast lake "called* Bahar Sudan, *or Sea of Sudan*;" but he does not give any other information of this sea, having confined his researches only to the inhabitants of the coasts. We are disposed to believe that these researches are more exact than those which he has made on the kingdom of Morocco. There is a striking coincidence in the locality which he gives to this sea. He states it to be fifteen days journey east of Tombuctu, that is to say, a little more than two hundred miles, which, being about fifteen miles a day of a camel's marching, corresponds exactly with Ali Bey's calculation.—(Note of the Parisian Editor.)

CHAP. XXI.

VOYAGE FROM LARAISH TO TRIPOLI IN BARBARY. — RISING OF THE SEA. — STORM. — REPOSE ON THE BANK OF KIRKENI. — DESCRIPTION OF THE ISLAND OF THE SAME NAME. — ARRIVAL AT THE PORT OF TRIPOLI.

I EMBARKED on the 13th October 1805 on board of a Tripolitan frigate of war, which was commanded by the Erraïz or Captain Omar; this ship lay at anchor in the roads of Laraish, where we remained the whole of the next day. On Tuesday the 15th, very early in the morning, we sailed, but having no fair wind, we could only beat about.

Wednesday, October 16th.

In the morning it began to blow from W. S. W., and about noon we entered the Streights of Gibraltar; at half past two we passed between Gibraltar and Ceuta, and could see both places, which are charmingly situated. The Spanish camp before Gibraltar composed of tents and barracks; the town of St. Roche upon a height, and Algeziras, which appears behind a cape, combined to form a very interesting picture. There was an English fleet and a convoy in the port of Gibraltar.

We were steering almost the whole day east with the same wind.

Thursday, October 17th.

During the night the wind blew stronger, and our vessel was tossed about; the deck was often under water, which run down into the ship. In the morning we saw the Cape of Gatta, which we passed at two in the afternoon. We then steered N. E.

Friday, October 18th.

Early in the morning we discovered the Cape of Palos, and when off it, we tacked about to south in chase of a ship which seemed to avoid us. We hailed her at one in the afternoon, and found her to be a Swedish brig. At sun-set we were in 37° 15′ northern latitude, and 2° 47′ 30″ W. longitude from the observatory of Paris.

Saturday, October 19th.

We advanced very little last night, and had almost a calm in the morning; we steered E. ¼ S. E.

At four in the evening we discovered a chain of mountains on the coast of Africa, and at five my W. longitude was 1° 37′ 30″.

There was no wind whatever, but the current carried us east.

Sunday, October 20th.

The calm continued. At nine in the morning my W. longitude from Paris 1° 27′ 30″.

Monday, October 21st.

We were veering about to north with a small S. E. breeze.

Tuesday, October 22.

We steered the same point till we came off the island Formentara, when we veered to S. W.

Wednesday, October 23d.

We followed the W. S. W. point till sun-set, and then tacked about to E. N. E.

Thursday, October 24th.

At noon we veered about to S. E. ¼ E. The wind got fresh, and at three in the afternoon we were surrounded by a very strange meteor. The sea rose all at once, and instead of rolling in the usual way, the waves darted up vertically in pyramids or transparent cones with very pointed tops, keeping in this form for a long while, and without inclining to either side, till at last they sunk down in a perpendicular direction. The cause of these phenomena, which were not unlike water spouts, might originate in the electricity of some thick clouds, which were hovering above us, and which very probably produced this violent attraction to be in an equilibrium with the electricity of the sea. At the same time the wind got up, and the ship dancing over these pointed pyramids gave us some smart shocks, and the great size of the masts and rigging being out of proportion with the size of the ship, augmented the violence of its motion. As the port holes were open, the sea rushed in from all sides; we had unfortunatety but two pumps, one of which being out of repair, and the other in a bad condition; we could not get rid of the water; besides, the holes and conduits by which it was to run off, were filled up with bales, or other things, so that the ship was in danger of sinking every moment from the torrents which rushed in, and could get no vent. The ship's hold and between decks were quite full, and as we had no coast in sight, there was very little chance of assistance. In this frightful situation every one got on deck; where we could only wait our last hour. However, not to be idle, we shut the port holes and threw every thing heavy overboard; all hands worked; we took again to the miserable pump, and by dint of patience and much fatigue succeeded at least in procuring an outlet for the water. The ship was then much lighter; but notwithstanding all precautions and endeavours, we must have perished if the meteor which lasted about ten minutes, had continued somewhat longer, as the vessel was in too bad a state to withstand it.

In these most critical moments, I had the satisfaction of seeing myself rewarded for some acts of humanity, which I had exercised in

the course of our voyage. The captain, the mate, and several sailors came one after another whispering me in the ear, that I had nothing to fear; that if any body was to be saved, it should be me. I saw by this that they intended to possess themselves of the boat; in a short time the meteor subsided; they actually began to get ready, in order to save themselves, having resolved to resist with their knives the attempts of those that were to be left behind. But fortunately matters terminated well without any other loss than some effects belonging to the frigate and to the passengers; the whole loss might be computed at several thousand piasters, and my private loss at about three hundred; for the gratitude of the crew prevented my things from being thrown overboard by those who flung away every thing at random, whilst all matters of value belonging to the ship, and to other passengers, were thus buried in the sea. I believe that I should not have sustained any loss if the sailors could have distinguished my effects from the rest, during the confusion. This indulgence was owing to some acts of charity which I had shown to several of the crew after our departure from Laraish, in administering them some medical aid, and rendering other trifling services.

Friday, 25th October.

We steered the same point till sun-set, and then shifted to N. E.

Saturday, 26th October.

The ship being at noon in 38° lat. we steered E. S. E. with very little wind.

Sunday, 27th October.

We perceived the Cape of Bugaroni on the African coast at noon, and steered towards the east.

Monday, 28th October.

We passed, at the close of the day, between the island of Galita, and the African coast.

Having observed this island with my large spy-glass, it appeared to me to be composed of a great rock of red granite with large veins of pure quartz. This mountain is pretty high and looks very much like Gibraltar.

The channel through which we passed is good; the Tripolitans always avoid sailing outside of the island, that is to say, between it and the Sardinian coast, as the inhabitants of this coast are at continual war with them, and, according to the captain's report, they hang every Tripolitan captain who has the misfortune to fall into their hands.

Tuesday, 29th October.

We advanced very little this day, and at noon we were opposite Biserta or Cape Blanc.

Wednesday, 30th October.

We passed in the forenoon Cape Bon, and steered S. S. E. 5° E. with a little breeze.

Thursday, 31st October.

We continued the same point with some more wind. Towards evening we saw the Island of Lampidosa, or Lampedusa, distant five leagues to the east.

Either my chronometer must have become irregular in one day, or there is a mistake in the position of this island, of half a degree towards the west, on the hydrographical map of Madrid, which I perceived by an astronomical observation which I made, to the

right of the Island. I shall reserve this question for the scientific part of my voyage, in which such astronomical observations will be discussed.

At nine in the evening the wind got fresh, and increased at midnight to such a degree, that it blew a terrible storm, The ship made much water, the sea was very high; the waves inundated the deck and the interior of the ship; our pump was continually playing, but to little purpose; the rigging of the ship being worn out, was torn to pieces by the sea and wind; the rolling became so strong that the ships yards were immersed more than six feet deep in the sea; the crew gave all up for lost, and began to sing the song of death; the captain with a pale and frightened face, apprized me of the impossibility of saving the ship, and asked my advice in this critical moment.

I asked him if any sails were set, and upon his answering in the affirmative, I advised him to lower them all, except a small one for keeping the direction. The captain gave his orders accordingly, and that very instant making my calculation, I found that we were about 24 leagues north of Tripoli.

I asked the captain upon his return whether the ship was able to be rowed. I do not know replied he, but I will try. Then, said I steer W.N.W. and try to get into the Channel between Kerkeni, and Zerbi.

He acted in consequence, and a short time after we were so fortunate as to get out of this terrible gale, which threatened to dash us against the coast of Tripoli. The wind slackened, and the sea became less violent, though it continued to be very billowy.

Friday, 1st November.

We kept the same point, and the sea having become calm we anchored in 15 fathoms water on a bank near Kerkeni; about eight in the evening.

Every one in the ship looked upon himself as risen again from the dead and mutually embraced, wishing joy to each other.

Saturday, 2d November.

Our point was 3 leagues distant from Kerkeni, which lay W. N. W. 6° N. of us.

We were at anchor on a very large bank of sand and quartz, extending over a surface of several leagues, and which afforded as safe an anchorage as a confined harbour; for with the very strong wind which was then blowing, the waves did not rise, and the sea resembled a pond.

This bank has an almost imperceptible declivity towards the islands of Kerkeni and the coast of the kingdom of Tunis. It may be known at the distance of several leagues, by the brownish or whitish colour of the water; and when one is upon it, by the quietness of the sea.

The islands of Kerkeni are two in number, and are situated at a small distance from the coast of Tunis; a channel separates them. They are very low, and are hardly conspicuous above the sea. We saw there some date trees. Our captain went several times on shore. It is said that it is difficult to land on these islands, because even the smallest boats run aground as the water is so very shallow, and there are only a few points where landing is practicable, and these are known only to experienced pilots.

These islands are known by the name of *Karguena*, to their inhabitants, and to those of the neighbouring coasts; and not by the name of *Kerkeni*, as they are mentioned on the maps.

The doubts which I had concerning the longitude of the island of Lampedusa, affect likewise the position of these islands, and will be discussed in the scientific part of this work. The latitude of the average point between the two islands is 34° 39′, which differs but little from the maps.

These islands contain no rivers nor springs. The inhabitants are obliged to make use of rainwater, and it is so scarce that we were forced to obtain it in small pots and bottles from several inhabitants, in order to take some of it on board.

These islands are nearly naked rocks, and scarcely produce any other vegetation than palm trees. The natives are therefore very

miserable; they have hardly any thing to eat but the fruit and marrow of the date tree, the palm-tree (palma christi) and some fish which they dry, in order to have a provision of it throughout the year.

The natives live in douars, or villages of small huts, or very low houses, which are a striking proof of their extreme misery.

Their barks or vessels are very indifferent, and with a single sail; they can contain only three or four men. They call these barks *sandals*; they run them to Tripoli along the coast, and never at a greater distance than a league. One of these barks conveyed the water on board, which we had been in search of, as also some poultry. The men have no other dress than a brown coarse Hhaïk; they are lean, of a swarthy complexion, and in a miserable condition. They are very fond of fishing, and employ several tricks to net or to catch the fish, which is the chief article of their food.

I have not been able to obtain positive information respecting the number of the inhabitants of these islands, but I think that they are scarcely 600, perhaps not so many. They profess the Mahometan religion, and the islands are under the direction of a Sheïk, who is chosen by the natives; and who sends every year to Tunis a quantity of fish as a tribute to the Pasha, who draws no other revenue from those islands

We remained on this bank of Kerkeni until the night of the 7th November, and during all this time the wind was very high. Our captain in one of his excursions to the shore had the mast of his boat split, and the sail torn in pieces, whilst we were lying quietly at anchor, without being molested by the force of the wind, though we were at a distance of two leagues from shore. During our stay, the sails underwent a repair, and the holes which admitted the sea water, were covered with copper.

Thursday, 7th November.

At 8 in the evening we weighed anchor, and steered S. E. with a slight wind.

Friday, 8th November.

We continued the same course during all the day. In the night we tacked about in order to avoid the Tripolitan coast which was but at a short distance. 9th. The morning was cloudy, but before noon we discovered the coast. We bore up to the port, and passed a castle which we saluted with our cannon, which salute was returned from the castle. At our entering the port, a government's boat came to receive us; several individuals came on board, and took the captain's declaration. We continued entering and firing several discharges of artillery, till we came to anchor in the middle of the bay; it was then three o'clock in the afternoon, and the captain went immediately on shore

Sunday, 10th November.

The crew went on shore; but I staid on board till a house had been prepared for my reception.

Monday, 11th November.

I went on shore this day at 12 o'clock, and thus was at the end of this very fatiguing voyage.

It is to be observed that the extraordinary rising of the sea on the 24th October took place two days after the new moon, and *at near an hour and a half after her passage through our meridian.*

The violent hurricane in the night of the 31st October, happened two days after the first quarter; it began *at near an hour and a half after the passage of the moon through our meridian.*

CHAP. XXII.

LANDING. — PRESENTATION TO THE PASHA. — INTRIGUES. — DESCRIPTION OF TRIPOLI. — GOVERNMENT. — COURT. — MOSQUES. — COURTS OF JUSTICE. — COFFEE HOUSES. — PROVISIONS. — JEWS. — TRADE. — WEIGHTS, MEASURES, AND COIN. — CLIMATE. — ANTIQUITIES. — KINGDOM OF TRIPOLI.

I HAVE already said, that upon our arrival in the port of Tripoli our captain went directly on shore in order to present himself to the Pasha, and to deliver his papers and letters from Morocco.

The next morning the captain returned on board with an order to land all passengers, and to make me an apology, for not having yet been able to prepare me a house, requesting me to wait until the evening. After having landed the crew and passengers he repeated in the afternoon the same request, and assured me that the house for my reception would be ready for me the next day.

I knew that the Pasha Salaui of Laraish had been writing against me, and I looked upon two of the passengers as very suspicious; but as for the remainder of the passengers, as well as the captain and the whole crew, I found myself quite at my ease, and therefore quietly waited the event. I soon perceived that the objection to my landing had been occasioned by a quite different cause than the want of lodgings, and time has proved that I was not mistaken.

The following day the captain came to tell me that I could go on shore. I availed myself of this suggestion, and took my baggage along with me; the house to which I was shown was opposite those of the first minister, and of the Spanish Consul.

I had been already three days at Tripoli when the captain called on me, to present me to the Pasha. The audience was magnificent, and took place in a vast saloon, where the Pasha sitting on a kind of throne or small elevated sopha, with his sons on both sides, was sur-

rounded by a numerous court. My present being put before him, he received it with grace and dignity. He showed me much politeness, and all kind of honours. I was seated on a chair which he had ordered to be brought for me. He conversed a long while with me, after which we were served with tea, scents, and perfumes, and I received from him all possible proofs of affection. After these ceremonies we separated, very much satisfied with each other; he prevented my kissing his hand as a Sovereign, but shook mine like a friend.

The Pasha ordered two of his great officers to conduct me to the first minister, who was really a respectable man, and almost blind. I had a long philanthropic conversation with him, and went home highly satisfied with both visits.

Several people of Morocco, and chiefly the Pasha Salaui, had been writing against me, and drawn me in the blackest colours; one of the passengers, perhaps also excited by the same Pasha, had done his utmost to render me odious; but the Pasha of Tripoli and his court despised these intrigues, as all the depositions made by the whole ship's company had been entirely in my favour. In consequence, the passenger, who was a merchant of Morocco, became generally detested. I was even before-hand so certain of not being hurt by any body, that I did not avail myself of the letter of recommendation which I had from the Emperor of Morocco, for I had declared to the captain and some others, that after the behaviour of Mulei Soliman at my departure from Laraish, I should not want his protection any more, and this proceeding encreased the Pasha's and his court's respect for me. In the mean while I went very little out of my house, except to go to the mosque, to pay some ceremonial visits, or to take a walk. This seclusion, which was partly for the sake of doing away entirely the recollection of the Morocco affair, partly on account of the Ramadan, and a trifling indisposition, confined my researches. As to my astronomical observations concerning the lunary distances, I only made a few of them, as I could not

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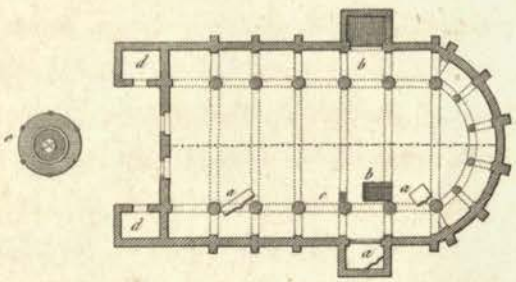

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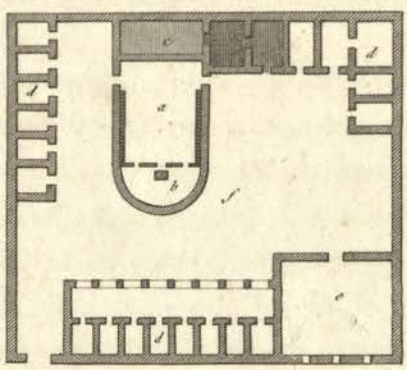

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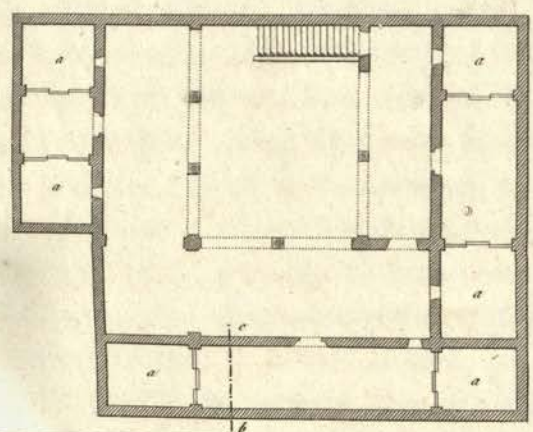

Gravé par Adam.

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mount the roof of the house, but was obliged to chuse the corridor for the spot from which I directed my observations. However, those with regard to the latitude are very satisfactory.

The results proved the longitude of Tripoli to be at 11° 8′ 30″ east from Paris; the latitude 32° 56′ 39″ N.; and the magnetical declination 18° 41′ 2″ W.

Tripoli in Barbary is named by the natives *Tarables*. This town is much handsomer than any in the kingdom of Morocco. It is situated on the sea-shore, and its streets are straight and pretty large.

Its houses are regular, well built, and are almost all of a dazzling white; the architecture approaches more to the European than the Arabian style; the gates are generally in the Tuscan style. The stone columns, and the arches of the courts, are of a round form, whereas those of Morocco are pointed. It is very common to see stone buildings; and even marble is employed for the construction of the courts, gates, stairs, and mosques. The houses have windows towards the streets, which is not the case at Morocco, but they are always shut with very close blinds.

It is a strange fashion in the houses of Tripoli, that in almost all the rooms, which are very long and narrow, there is at each end a sort of stage of planks, about four feet high with narrow stairs *. These alcoves are furnished with rails and wooden ornaments, and there is a door under each of them. On enquiry, I found that they are made to contain the complete household furniture of a woman; as upon one of the alcoves the bed is placed; upon the other the wearing apparel and that of the children; under the one are the table utensils and the victuals; under the other, the remainder of the wearing apparel, linen, &c.

In consequence of this arrangement, the middle of the apartment is noways incumbered, and affords plenty of room to receive the company, and a man may keep in a house of three or four rooms, three or

* See Plate XIII.

four women, with all possible convenience, and without their being in the way of each other.

There are neither springs nor rivers in Tripoli. The inhabitants are obliged to drink rain water, which they preserve in cisterns, attached to every house; for their baths, ablutions, and other uses, they employ brackish water, which they take from wells.

The plague has much diminished the population of Tripoli, and has often carried off whole families. There are still some houses which have been abandoned, or destroyed on account of this scourge.

The whole number of the inhabitants may be estimated at about twelve or fifteen thousand souls; the population consists of Moors, Turks, and Jews; and as the Government was formerly entirely composed of Turks, the civilization is much more advanced than at Morocco. Silk, and tissues of gold and silver, are generally employed in their dresses. The court is as brilliant as possible. Most part of the inhabitants know and speak various European languages. The Pasha himself speaks Italian. The Moors look upon this as a sin.

Society is much more free and easy than at Morocco. The European Consuls came often to pay me visits, and nobody cared about it. European renegadoes are advanced to places, and may obtain the highest rank. The Admiral or Chief of the whole Tripolitan marine is an English renegado, who has married a relation of the Pasha's. The Christian slaves are well treated; they are permitted to serve any body, on condition of giving part of the profits to Government.

The Sovereign of Tripoli preserves still the title of Pasha, because formerly the country was governed by a Pasha, who was sent every three years by the Grand Seignior. These ephemeral Pashas considered the firmans, which constituted their nominations, as an authorization to commit their robberies on the inhabitants; but tired of these vexations, the people assassinated the last Pasha of the Sublime Porte, and in pursuance of this revolution, which took

place about eighty-years ago, they chose for their Prince *Sidi Hhamet Caramanli*, a native of Caramania, who took also the title of Pasha, and who was the founder of the present dynasty. After Sidi Hhamet, his son Sidi Ali, father of the present Pasha, mounted the throne, but several revolutions having obliged him to quit the country, he retired to Tunis. The son of Sidi Ali, called after his ancestor Sidi Hhamet, succeeded him. He was a vicious character, unworthy of his high rank, and it was to his bad qualities that he owed the loss of his throne and life. He was succeeded by his brother Sidi Yusuf, who is the reigning Pasha.

Sidi Yusuf, or Lord Joseph, is about forty years old, he is a sensible man, speaks good Italian, and has a fine countenance; he is fond of pomp, magnificence, and show; he is endowed with dignity, and his manners are agreeable and polite. He has reigned already about ten years and a half, and the people seem very much satisfied with him.

Sidi Yusuf keeps but two women, the one, his cousin, is of a fair complexion, the other is a negress. He has three sons and three daughters by the former, and one son and two daughters by the latter. He has some negresses for slaves, but no whites. He likes that his women should use all possible luxury and magnificence in their dress and in their houses.

All the sons of the Pasha take the title of *Bey*, and one of them is called Ali Bey as I am; but when they say *The Bey* only, then they mean his eldest son, who is declared successor to the throne.

I was told that the Pasha's income does not exceed a million of franks a year.

The door-keeper of the interior part of the palace is a black slave, and there are above forty Christian slaves, all Italians, who do the service of the palace.

On Easter day I waited on the Pasha; his music was playing when I entered, but perceiving me, he commanded it to cease by a sign of his hand; for a grave Mussulman looks upon this enjoyment with

disdain. The short time I heard it, I thought it tolerable, and far superior to that of Morocco. The orchestra, I hear, is composed of twenty-four musicians.

The high officers of state are the *Hasnadar*, or treasurer, the *Guardian Bashi*, or chief of the palace; the *Kiahia*, or lieutenant of the Pasha, who occupies a magnificent sopha in the hall of the palace; the second *Kiahia*; five ministers for the different administrations; the aga of the Turks, and the general of the Arabian cavalry. The Pasha's guard consists of three hundred Turks, and one hundred Mamelukes on horseback.

Besides this guard the Sultan has no other regular troops embodied. In time of war he convokes the Arabian tribes, who appear upon his summons with their banners or standards at their head, and who muster to the amount of ten thousand horse, and forty thousand infantry.

I have already observed that the Pasha's admiral is an English renegado, married to one of the Pasha's relations. The maritime force is composed of the following vessels, viz.

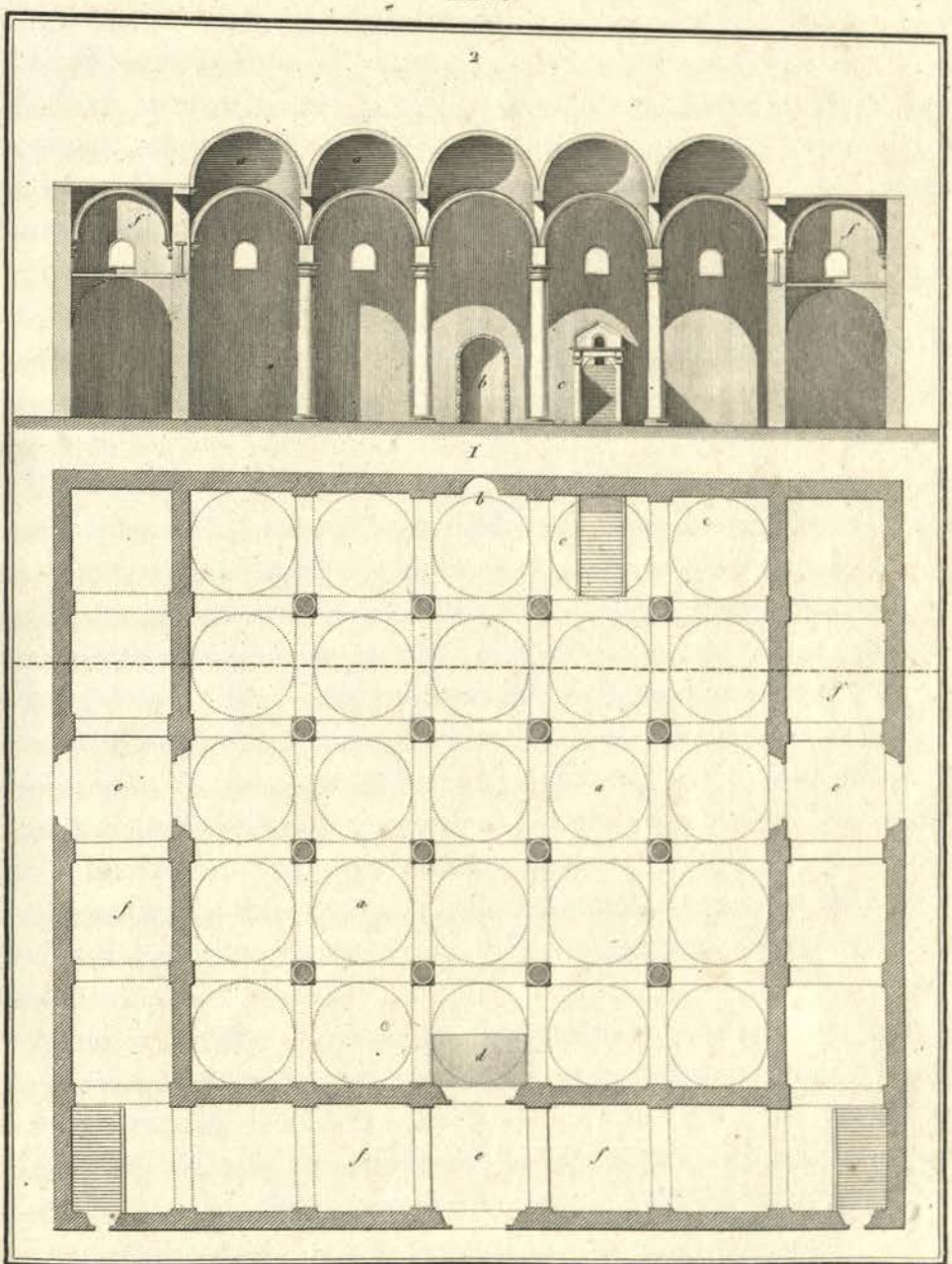
1	Frigate or cutter	of 28	guns.
1	D° - -	of 16	ditto.
3	Xebecks, each of 10	30	ditto.
1	Saïk -	of 8	ditto.
2	Galleons of 6 each	12	ditto.
1	Small xebeck	of 4	ditto.
1	Vessel -	of 1	ditto.
1	Galiot -	of 4	ditto.
In all 11 ships mounting 103 guns.			

There were two galleons building on the wharf, which will make the whole amount to 13 ships of war.

Tripoli has six mosques of the first rank, with minarets, and six smaller ones.

The great mosque is magnificent, and of a handsome architecture. The roof, composed of small cupolas, is supported by sixteen

XIV.



Dessiné par Ali Beg *Gravé par Adam*

Published by Longman Hurst Rees Orme & Brown London Nov 1 1815

elegant Doric columns of a fine grey marble, which, are said, to have been taken in a Christian vessel *. It was built by the grandfather of Sidi Yusuf. This building, as well as others of the same kind, are by far superior to those of Morocco; they are of a majestic elevation, and have lofty galleries for the singers, like European churches; they are covered with carpets, whereas the mosques even of the Sultan of Morocco's palace, have nothing but common mats, except that of Mulei Edris at Fez, which was also covered with carpets.

The minarets of Tripoli are of a cylindrical form, very lofty, and with a gallery round them at the upper part, in the middle of which, another small steeple like a sentry-box is constructed. From this gallery the *muedden* or crier at the appointed hours, summons the people to prayers.

The worship is plainer and more mystical at Morocco; here it is complicated and pompous. On Fridays at noon several singers begin the ceremony by singing verses from the Koran. The Iman mounts his private pulpit, which is nothing else but a staircase as at Morocco, with the difference that it is here of stone, whereas at Morocco it is of wood. He turns towards the wall, and in a low voice recites a prayer; which done, he turns towards the people and sings a sermon in the same trembling and quivering voice, and with the same tones and *cadenzas* of certain Spanish songs, called *Polo andalous*. One part of the sermon varies, and the preacher sings it from his manuscript; the other part, which never changes, is recited by heart, and sung in the same tune with prayers, and other occasional formules.

At the end of the sermon, the Iman turns with affectation towards the mehereb or the box which is to his right hand, singing a prayer in a higher tone, after which he turns with the same affectation towards the left side, and repeats the same prayer; he afterwards descends two or three stairs of the pulpit, and says some prayers for the Pasha and for the people, to which the faithful say *Amin*. Finally the Iman goes down to the mehereb, and whilst the chorus is

* See Plate XIV.

singing, he recites with the people the canonical prayer, which is the same as at Morocco. The cries from the minarets for the convocation of the people for prayers, are not so clamorous at Tripoli as they are at Morocco; for in some mosques children only are employed for the function of mueddens, and their shrill voices are not fit to excite devotion.

During Ramadan the funeral trumpets are not used here as in Morocco; the steeples are illuminated every night, and the mueddens sing tedious prayers. The mosques are supported by funds consisting of houses and lands, which are the gifts of individuals.

The Mufti is the chief of the worship, and the interpreter of the law. He has two Cadis under his command, the one for the individuals belonging to the Hhanefi rite, and the other for those of the Maleki rite. I have already observed, that the law admits four orthodox rites; the Turks follow the Hhanifi, and the Arabians of the west the Maleki. The other two rites of Shafi and Hhanbeli, are followed in the east.

The manner in which the tribunals of the Mufti, and of the Kadis are composed, is really respectable. These judges are of an incorruptible integrity, and all their ministers are paid out of the funds of the mosques.

There are three prisons at Tripoli, the one for the Turks, and the other two for the Moors, but they are in a bad state, and worse supported; the prisoners are obliged to find their own victuals, or to live on public charity.

The merchants have their meetings in a coffee house, which serves also for some loiterers; the two other coffee houses are only frequented by the lower class of the people. Nothing but coffee without sugar is served in these places.

There are also some taverns, and wine and liquor-shops, which are kept by Mahometans, who, notwithstanding the prohibition by the law, drink wine without any scruple.

This branch of public revenue was, at the time of my stay there, farmed for the sum of one hundred thousand franks per annum.

The market is well supplied, and the prices are very moderate. Bread and meat are of a good quality; the vegetables are but indifferent. The cuscussu is not so well made here as in Morocco. The country produces oil sufficient for its consumption. Various kinds of grain are used for their food; some of them, of which I obtained samples, are brought thither from the interior part of Africa.

The ground is common to every one as at Morocco, except when confined by a hedge, which constitutes the property; there are some inhabitants who possess from fifteen to twenty enclosed farms, and it is said that the Pasha's farm is very handsome. As there are no fresh springs, the gardens are watered with the briny water of some wells, which is drawn up by a mule that sets in motion a pulley, to which a bucket, or leather pail is fastened.

The Jews, who have three synagogues in this place, are by far better treated than at Morocco. They amount to about two thousand, and dress like the Mahometans, with the only difference that their caps and slippers must be black, their turban is generally blue. There are about thirty of them who are considered to be in good circumstances; the others are workmen, goldsmiths, &c. The trade of Europe is almost entirely in their hands; they correspond with Marseilles, Leghorn, Venice, Triest, and Malta. There are are also some Moorish merchants, among whom is Sidi Mohamet Degaïz, first minister of the Pasha, who is considered to have a million of franks circulating in trade.

The balance of commerce with Europe is, I hear, in favour of Tripoli, as the value of its exports exceeds by a third that of its imports; but the trade with the East, and with the interior of Africa, reduces the above advantages. I shall upon another occasion give a detail of the trade of this town, with the other respective countries.

The weights and measures of Tripoli are as inexact as those of Morocco; as well in regard to the coarseness of their construction, as to the want of original models.

I have, however, after a great many direct comparisons, found the following results to be correct, viz. the *Pik*, or cubit of Tripoli, called *Draa*, is the basis of their measures, and is equal to 25 inches 9 lines Parisian measure. The artal or rottle is 16 ounces 6 drams and 54 grains Parisian weight.

The corn measure is called Ouiva, but as it is very inconvenient on account of its size, they generally make use of a measure which holds a fourth-part. This measure, called *quarto ouiva*, is a wooden cone of a coarse form. After all possible reductions, I have found that it contains equal to 1,200 cubic inches Parisian measure, and the piling up is equal to 130, so that it contains 1,330 cubic inches.

Such are the weights and measures which I have compared, and from the means which I have employed, I trust that my results are more exact than those which have been stated by other writers. The current coins of Tripoli are the following, viz.

IN GOLD:

A *Sherifi* = 48 *Hamissin.* It is the piece which has the most value.

A *Nos Sherifi* = 24 Hamissin.

A *Muhbub Trablessi* = 28 Hamissin.

IN SILVER:

A *Yuslik* = 10 Hamissin.

A *Tseaout Hamissin* = 9 Hamissin, as is implied by its name.

A *Hamissin* or *Bou-Hamissin* is the single coin, and the most common of all; it is worth 50 imaginary piasters, and 26 Hamissin are actually worth one Spanish piaster.

Nos-Hamissin is the half of an Hamissin, as is implied by the name.

Para. Twelve Paras and a half make one Hamissin.

IN COPPER:

Para. Twelve and a half Paras equal to one Hamissin.

Nos-Para = (half a Para) = 25 of which make a Hamissin. This is the smallest current Coin.

IMAGINARY COIN:

Piastra. Fifty piasters are equal to a hamissin.

All these are of an inferior quality, particularly the silver coin, which is nothing but plated copper.

Their respective value fluctuates according to the circumstances of the moment, as in my time there were some paras of good silver in circulation, which had exactly the same weight as the copper paras, without differing in value; for twelve and an half of the one as well as of the other, were equal to a hamissin.

The Europeans are liked, and even respected at Tripoli. Besides the consuls of the different European powers, there were a French merchant, brother to the consul; a Spanish ship-builder, a physician from Malta, and a Swiss watch-maker.

The Christians have a chapel which is served by four monks of the third order of Rome. It is to be remarked that these monks have a bell in their chapel, the sound of which is daily heard at all quarters of the town.

This chapel is kept in repair by means of casual and free gifts, and of a pension granted by the court of Rome.

I was told that the climate is hot in summer, according to the latitude of the place; but that all the other seasons are a perpetual spring. Notwithstanding this assertion, I found some days during my stay very cold; this, however, was looked upon in the country as a very extraordinary thing.

The results of my meteorological observations are that the highest heat, during my stay at Tripoli, did not exceed 16° 1′ of Reaumur, on the 2d December at 20 minutes past one o'clock; and the lowest degree was for several mornings, and during the night, 8° 4′ of Reaumur.

This diminution of heat would not be much felt in Europe, but here it produces such a striking effect, that it resembles an European winter; but it is very likely that the state of the pores, which in this country are always open, contributes to this impression.

During my stay the westerly winds were predominant. It rained very often, and the hygrometer of Saussure was frequently at 100°, being the extreme term of humidity.

There is a fine monument near the house of the French consul. It is a triumphal arch built by the Romans with an octagonal cupola, which is supported by four arches reposing on an equal number of pillars. The whole is built of enormous free stones which are kept together by their own weight alone, and without any mortar.

This monument was decorated as well inside as out, with sculptures of figures, festoons, and trophies of arms; but the greatest part of these relievos is destroyed, and what remains is broken, and without connexion, but still shows the beauty of the workmanship.

The north and west front of this monument contains the remains of an inscription, which appears to have been the same on both fronts; and this circumstance seems to have afforded Mr. Nissen, the Danish Consul at this place, the facility of making out the whole inscription by putting together the fragments of both; the plate No. 15. gives a proof of this.

At 45 miles from Tripoli are the ruins of the ancient Leptis, or *Lebda*. I was told that they still contain a great number of columns, capitals, and other interesting fragments. Mr. *Delaporte*, secretary to the general consulate of France, has visited these ruins, and copied the inscriptions which are to be seen in plate No. 16.

At the distance of some days journey in the country, there are some magnificent ruins of other ancient towns, with catacombs, statues, and the remains of all kinds of buildings.

The coast of Tripoli extends about 220 to 230 leagues from the borders of Egypt, to those of Tunis at the Cape of Gerbi; and in this extent the following seaports may be mentioned; viz,

Trabuca, a port situated at the eastern extremity of the coast. Twelve leagues westward is situated Bomba, which has a road with good anchorage. Eight leagues further is Rasatina, a port where only small vessels can run in, which generally load with salt. Fifteen leagues

IMP. CÆS. AVRELIO. ANTONINO AVG. ET. IMP. CÆS. L. AVRELIO.

VERO. ARMENIACO. AVG. SER CO S. ORFITVS. PROCOS. CVM.

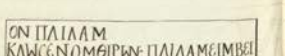
VTTEDIO. MARCELLO. LEG. SV DEDICAVIT. CALPVRNIVS. CELSVS.

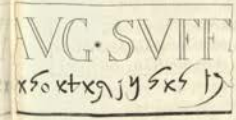
CVRATOR. MVNERIS. PVP. MVNE MARIVS. IIVIR. QQ. FLAMEN. PERPETVVS.

ARCV MARMORE. SOLIDO. FECIT.

1

2





further is Derna, with flats not to be passed in winter; they take in there, butter, wax, and wool, for Alexandria, in exchange for callicoes, and rice. The inhabitants of Derna know no other coin but that of the Levant, and Spanish piasters. At 40 leagues distance is Bengassi, which is a good port, but so shallow that only very small vessels can get into it. The trade of this place is however very brisk in linen, butter, honey, wax, and ostrich feathers, of which shipments are made for Marseilles, Leghorn, Venice, Malta, and Tripoli. Fifty leagues from Bengassi is situated Cape Messurat, with a bad road open to all winds. They export from hence only dates for Bengassi; at 38 leagues distance west from cape Messurat, is Tripoli in Barbary. The port, which is too shallow to admit large men of war, is open to N. E. winds. They export wool, dates, saffron, madder, kali, senna, negro women, furs, and ostrich feathers, for the above mentioned European ports, and for the east. At 10 leagues westward, is ancient Tripoli, with a port that is almost impracticable for any but very small vessels, which take in kali here for Tripoli. Twenty-four leagues further is Suara, with a road fit to receive small vessels, which take in cargoes of salt, and pickled fish, for the whole coast.

The kingdom of Tripoli in all its vast extent contains only two millions of inhabitants. The greatest part of the country is a desart, and except the inhabitants of the capital, all the rest is peopled with the most miserable Arabs. The authority of the government of the country is so very precarious, that, except these Arabs, nobody dares to travel at any distance without a caravan, or a strong escort, for fear of being robbed and assassinated.

The inhabitants of Suakem, Fezzan, and Guddemes, who pay tribute to Tripoli, hold intercourse with the natives of the interior parts of Africa. The sovereign of Fezzan, a tributary of the Pasha of Tripoli, is acknowledged by the government under the title of *Shek of Fezzan.* The Fezzanians exercise at Tripoli the basest of all employments, such as carriers, workmen in the ovens and in the sewers; they are negroes, very poor, and of a mild character.

Two leagues south-east from Tripoli, the greatest Saint or Marabut of the country has his abode. He is called *The Lion*, and possesses a village, enclosed with a wall; and containing a mosque. The sacred dignity is hereditary from father to son, like that of the saints of Morocco; his village is an inviolable asylum for criminals guilty of the greatest crimes, and even that of assassinating the Pasha himself. The now reigning *Lion* is a man about forty years of age.

The nearest mountains to the town are eight leagues south, and their inhabitants are tributaries of the Pasha.

As it is impossible to travel alone without danger, there are several caravans which go to and from the East in quiet times. The great caravans of Morocco, Algiers, Tunis, and El-Gerid, make a halt here for a fortnight, on their journey to Mecca; but unfortunately they cannot travel at the present juncture, on account of the troubles which agitate almost all Barbary and Egypt. This disappointment obliged me to go to Alexandria by sea, in order to continue from thence my pilgrimage to the house of God.

CHAP. XXIII.

LEAVE TAKEN BY ALI BEY OF THE PASHA OF TRIPOLI. — DEPARTURE FOR ALEXANDRIA. — MISTAKE OF THE CAPTAIN. — ARRIVAL ON THE COAST OF THE MOREA. — ISLAND OF SAPIENZA. — CONTINUATION OF THE VOYAGE. — SCARCITY OF PROVISIONS. — RETURN TO SAPIENZA. — MODON.

HAVING made this decision, I took my passage to Alexandria, in a large Turkish vessel, which sailed from the port of Tripoli on the 26th January 1806, with my attendants and equipage; meanwhile I waited a short time on shore with two of my servants only, in order to wait the orders of the Pasha, who had let me know that he wished to embrace me before my departure. However the time passed away without the Pasha sending for me, which made me and my friends uneasy, as the ship was already more than two miles at sea, tacking about to wait for me.

At last at eleven in the morning I received an order from the Pasha, and went directly to his palace; he received me with the greatest cordiality, made me sit by his side, and renewed during a long conversation, the endeavours which he had previously made to induce me to stay at Tripoli. In great gaiety of heart, he rose up, and standing before me said, "I am your brother, what do you desire? Speak." I acknowledged my gratitude to him, but insisted upon going. In an instant afterwards, joking with me, he took me to the window, from which I could see the ship which was tacking about in the offing, and said "See, see, it waits for you." The ship having fired a gun, he said, it calls you; I at length spoke to him, and begged him in the name of God to let me go. We embraced each other with tears in our eyes. I left him accompanied by my friends, and some of his. I found the Pasha's cutter in attendance at the port to convey me on board. My friends embarked with me at one o'clock, and accompanied me to the

ship, when I took leave of them. The ship immediately steered to the N. E. with a fair wind, and shortly afterwards we lost sight of the land.

The ship I had embarked in, was large, but a bad sailer. The captain was the greatest brute possible. The moment we lost sight of land, he no longer knew where we were, nor had he the talent to make a reckoning. Happily his mate undertook every thing, and the fool had no other care than to drink wine continually, and to sleep. There were several other passengers in the ship, namely, two merchants from Morocco, an officer of the Pasha of Tripoli, two or three petty traders of Tripoli, a scherif marabout, named Mulei Hazen, who said he had been a great destroyer of the French during the war in Egypt; five or six women, and a number of Pilgrims, who were going to Mecca; and were so miserable, that they had more the air of thieves, than persons going to fulfil the duties of religion.

The sea has such an effect upon me, that every voyage I take ruins my health, so that I found myself extremely ill, and passed two days in bed.

On the 29th, I was able to get up, and to make an astronomical observation, from which I ascertained, that instead of steering for Alexandria, we had deviated to the northward, so that the ship was almost in the Adriatic Sea in the direction of Corfu.

I hinted to the captain his error, and made him change the point to E. and bear away for the coast of the Morea, which we made after four days calm. We anchored at the island of Sapienza before the town of Modon.

This country has a frightful aspect. It appears all torn up by ancient volcanic eruptions. The basis of the soil is a glutinous clay, extremely tenacious, and the bottom of the sea is composed of the same sort of earth, so that the anchors fixed themselves very firmly. We anchored at 40 fathoms distance from the bank to the north, and we had more than 20 fathoms water.

We remained five days at anchor before Sapienza, and although sick I went ashore one day to make observations. The latitude of the

Dessiné par Ali Bey. *Gravé par Adam.*

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island near the anchorage is 36°, 43′ 51″ N. but the longitude required correction. I observed the magnetical declination to be 14° 27′ 0″ W. for I cannot answer for an error of a degree or two. My compass was damaged by a wave of the sea which entered my cabin whilst crossing from Laraish.

The island of Sapienza may be about ten miles round, it is formed of clayey earth, covered with calcareous rocks, and the face of it covered with mountains or hills.

There is not a stream, a fountain, or even a well to be seen. A little rain water alone was to be found in the crevices of the rocks. This water which is not wholesome evaporated with the heat.

There are no houses upon the island. When any rain falls, they land a few sheep or goats there, to feed, with some Greek shepherds to take care of them, whose dress consists of a jacket and long trowsers made of the skins of sheep, with the wool on. They appear healthy and robust, of a fine complexion, and in disposition very gay. Their eyes are piercing. As they did not speak any language but that of their own country, I was unable to enter into conversation with them, but it appears to me, that they still retain a part of that politeness, and urbanity of manners, which characterized the ancient Greeks.

The town of Modon which is upon the sea coast of the continent, at half a league distance to the N. N. W.* may be seen from the island, as also a very little island, tolerably high, upon which I was told the Russians had established a battery of 24 pieces of cannon, with which they had battered the town during the last war; however it appears to me impossible that they could have manœuvered 24 pieces upon so small a spot, although its situation is certainly good for this purpose.

We remained at anchor, and the captain continued to drink freely. At length on the 7th of February in the morning we set sail with a slight westerly wind. A short time previous, I had told the captain to what point he ought to steer, to pass on the outside of the island of Candia, and to go direct to Alexandria; he promised to follow

* See Plate XVII.

my instuctions, but his intention was to run into the Archipelago, and to put into the port of Canea, or Candia. To this effect he changed his course during the night to the east, and in the morning I found myself off the islands of Cerigo and Candia, at the mouth of the Archipelago. I reproached him much for his conduct which would much lengthen our voyage; he excused himself by saying, that he could not act otherwise, and that there were no means to avoid entering the Archipelago. We were in this situation when we were overtaken by a perfect calm.

The different capes in the Morea, the mountains covered with snow, and the different islands, which are at the entrance of the Archipelago, formed a very interesting picture. All these islands which are very lofty, appeared to me to be composed of the same species of rock as the island of Sapienza. The island of Cerigo, which commands the entrance to the Archipelago, appears to be well cultivated; it contains several villages.

It was then occupied by the Russians.

There arose a little wind about night fall, but the captain fearing the neighbouring land, steered out to sea, got completely drunk, and went to bed.

The next day he wished to enter the Archipelago, but we were too far off. We approached it slowly by the aid of slight breezes and calms, but the day closing before we could arrive, the captain practised the manœuvre of the preceding night, and repeated it during five days, which would not have occurred, and we should have entered the second day, if he had chosen to lay to, one night.

We thought ourselves menaced by a pirate during one of these days; they prepared the arms, but the pirate retired, respecting perhaps the size of our vessel, and the great number of men on board. The Labyrinth of the islands of the Archipelago favours the depredations of these wretches, who with small vessels without artillery, and equipage, but well armed, attack much larger ships. The captain and his mate had exercised this noble profession during several years. When the pirates make a prize they generally drown their prisoners,

that their secret may not be known, they afterwards conduct the ship into some desolate port, of which there are so many in that sea, and enjoy their spoil in tranquillity; a proof that the Turkish government is not the fittest to eradicate this evil.

During this tedious navigation, almost all the provisions and water were consumed, several of the passengers had nothing left, we were reduced to the eighth part of a ration of water per day.

In this exigency, passengers and sailors were plunged in grief, which was the more afflicting, as we were ignorant of the time it might last. All eyes were turned upon me, but what could I do with the fool we had for a captain, who, in the midst of these disasters, continued his detestable conduct.

At last I mounted upon deck. I ordered a part of my provisions to be distributed; besides which I gave money to about 40 persons to buy food of those that had a stock; having consoled every body, I reprimanded the captain very strongly for his conduct, in having placed us in so miserable a condition. Confused with shame, he steered towards the N. W. coast, and using great vigilance during the night, we returned to a little port of the island of Sapienza the next morning the 14th, to re-victual at Modon.

This little port, which is called Porta Longa, is very fine and well sheltered, it has an island at its mouth; the bottom is excellent, with good anchorages at 40 fathoms distance from the shore, and much nearer for smaller vessels. It is capable of containing from 12 to 15 vessels of war with as much safety as if they were in a lake, whatever may be the force or direction of the wind, because it is well sheltered on all sides and bordered by mountains.

In the evening of the same day a Greek ship coming from Leghorn entered the harbour.

On Sunday 16th we disembarked at Modon, a little town at 7 miles distance from Porta Longa. *

Three fat Turkish figures received me at the custom-house upon the sea coast, and offered me every kind of politeness, inviting me at the

* See Plate XVII.

same time to take coffee. They presented me with one of their pipes, which I refused. None of them could speak Arabic, nor any other language that I spoke, so that I could only return their civility by signs of gratitude. We parted mutually satisfied with each other, and I went into the town, where they had prepared me a house in the principal street.

The town of Modon may be considered a good place in time of war. It was formerly possessed by the Spaniards and by the Venetians. It was successively fortified by these two nations. It is surrounded by very high walls, has very strong towers defended with artillery, good ditches with counter guards; its covered way is pallisadoed, and its banks are well preserved; but a great bastion elevated by the Venetians, upon the fronts of which the lion of St. Mark may still be seen, particularly protects the draw-bridge, and the land-gate. The town has but a single gate upon the land side, and two upon the coast. It is reported that there is another gate which is secret, and opens to the country, and by which the Turkish soldiers made a sortie upon the Russians when they besieged the place, and beat them so severely that they were obliged to abandon the siege, leaving behind them all their artillery and camp equipage.

This place has one great defect, which is, that it is commanded on the north by a small height, where an enemy could easily establish batteries at 150 toises from the body of the place without any opposition; from whence they could batter the covered way, and approach even to the foot of the wall. To obviate this inconvenience the Spaniards constructed a citadel or battery in the middle of the place. This fort (the fire from which sweeps the height) is still in good condition. But it would have been wiser to have destroyed the height, which does not appear to me to be very difficult, since without that the batteries which an enemy might erect on it without interruption would soon silence the guns in the citadel, and he might then establish himself upon the top of the covered way and make a breach.

The whole area of the works is covered with an immense artillery of the calibre of all nations and of all ages; but the pieces are badly mounted, the greater part are without carriages, and placed only in

perspective. The town is inhabited by Turks. I believe it may contain a thousand families. Its garrison consists of 700 men, who are in the service of the Grand Seignior. Those whom I saw, appeared very fine, good-complexioned and well-made men; they were well equipt and well dressed.

Their arms consist of a small carbine, pistols, and their Kkanjear or knife. They carry their carbine suspended at their back. The few horses I saw were very indifferent.

During my stay at Modon, all the armed men went in pursuit of a troop of brigands, who had a few days before attacked a village, and strangled men, women, and children. These terrible scenes are unhappily too common in the Morea, which is a proof of the disorganization of the Turkish government.

The town of Modon, surrounded with its high walls and narrow dirty streets, struck me as being very unhealthy, because the air which is breathed is without circulation, and very offensive from a constant stench.

I remarked even in the country that the soil is a muddy and disagreeable clay, and attributed to this cause the appearance of that putrefaction which the vegetables and the fruit have. The soft and black bread exactly resembles a morsel of half dried mud. I discovered the same disgusting appearance even in the meat; notwithstanding, the inhabitants enjoy good health, and have a good colour; the latter may be attributed to the great quantity of wine which they drink, although forbidden by the law; they consume as much of this article in proportion, as any other town in Europe.

There are no fountains at Modon, the water is obtained from wells, and is very bad. That which they drink is brought by beasts of burden from a small brook at a distance. There were fountains formerly, but the conduits are destroyed.

The greater part of the walls is composed of hewn stone. The houses are also built of it, and covered with tiles in the European manner, and the streets are well paved with stones of a species of

slate, and with a calcareous stone, or coarse marble. The floors of the houses are of wood. The houses have many windows, constructed as in Europe, and shut by close blinds. Some doors or archways which denote an idea of architecture are built in the Grecian style. Nothing in the Arabian style is to be seen.

In general this town presents a dull aspect, the cinder colour of the houses and tiles, the height of the walls, the filth in the streets, and, consequently, the horrible smell which exhales from it, the inferior quality of provisions, the scarcity of water, the poverty and inaction of the inhabitants, who exercise neither arts or commerce, the mutual mistrust which exists between them, their divisions in different parties, their being always armed, the dead silence which reigns every where, public drunkenness, all contribute to give this town the appearance of an infernal abode. Notwithstanding, it may be considered as a second-rate place on account of its fortifications and of its geographical position, being placed at the south-west angle of the Morea, and the passage of the Archipelago to the European Seas; besides, it has in its neighbourhood several good ports, which might render it a depot for commerce. A good observation fixed my latitude of Modon at 36° 51′ 41″ N.; a former one which was incorrect, gave me two minutes less. Its longitude is the same as that of the island of Sapienza, which is to the south. I found it impossible to observe the lunary distances.

The temperature during my stay was cold. The atmosphere was almost always charged with clouds, and it rained frequently.

Upon an island some toises distant from the town, is an octangular tower of three stories, the lowest is furnished with artillery. The captain of the port lives in this tower, from which to the land a mole or pier has been constructed, for the convenience of passengers.

There was formerly near the sea-gate another mole, of which there are now only some ruins.

The public bath is mean and filthy. There are several coffee-houses, in which the Turks are perpetually occupied, drinking, smoking, and playing at chess.

In the principal streets there are several shops, but all very poor and badly arranged.

The only coin in use at Modon, as throughout Turkey, is a very little piece of silver or brass silvered, which is called para; 140 parás are equal to a Spanish piastre.

The *Qæursch* or Turkish piastre, which is nearly as large as the Spanish one, is worth 40 paras, it is composed of brass mixed with a very little silver.

The tuslik, made of the same metal, is equal to 100 paras.

The mahboul of Cairo, which is of gold, is valued at 180 paras.

The governor of Modon, whose authority is always precarious, is called Mehemet Aga; he was sick at the period I was there.

The man who possesses the greatest influence at Modon, is named Mustapha Schaoux; he is very rich, and his figure resembles that of a lusty robber. He is always armed with a knife, and two enormous pistols, when he goes abroad. He is the owner of the public bath, the grand coffee-house, all the public houses, and the island of Sapienza. He keeps the Aga almost confined to his house. The captain of the port, who fears him, never ventures to enter the town. The coffee-house is an asylum for all criminals; the moment they enter there, they have nothing to fear from the public authority, nor as long as they remain within its sacred confines.

Mustapha Schaoux protects piracy in his island. He is the friend of the captain and his mate, who accompanied me on my disembarking; and when they said at the custom-house that they were going to conduct me to one of Mustapha's houses, every one bowed his head, treated me very politely, and expedited my affairs. Notwithstanding, it is only a short time since Mustapha supported a war against a party, who had risen to overthrow his tyranny. Hostilities lasted several months. His party, which was numerous, retired into the coffee-house, and to his private house, and fired upon all his enemies who appeared in the street. He triumphed at last, and maintains his despotism, which is now greater than ever.

Such are the events which occur daily in most of the provinces under the government of the Emperor of Constantinople; and it is easy to suppose that such an order of things cannot last long, and that this perpetual anarchy, and these partial revolts, will eventually destroy the Turkish power.

I have already said that I lodged in one of Mustapha's houses; his brother was my man of business, whilst Mustapha paid his court continually to me; he proclaimed that Ali Bey Effendi was the first man in the world, as much as to say, that my gratitude must be proportioned to the services and honours he rendered to me.

This important and ferocious personage had a daughter and two sons, equally great drinkers, fat, and bloated as their father, which insures the perpetuity of this noble race. The daughter, who was about 12 years old, came alone to bring me my linen, and upon entering my chamber, she entirely showed her face, which is very pretty. When Mustapha came, I asked why he allowed his daughter so much liberty? he replied, "My dear Lord, we make but one "family." I was grateful for the distinction he was pleased to grant me.

Behind the hill which commands the town lies the village of the Greeks, who hardly amount to 500 in number. The houses present an aspect of the greatest misery. It is here, however, that the only Consul resident at Modon has established his residence. He is from the republic of Ragusa, and is a very amiable man; with him is a canon, who is the apostolic prefect in Morea; he is very learned, and has passed some years at Rome, where he has acquired the delicate politeness of that city. The other Consuls of Europe reside at the town of Coron, distant a day's journey to the east of Modon. Tripolizza, where the Pasha resides, is the capital of the Morea.

It is said that there are 88,000 Greeks and 18,000 Turks in the Morea. The Greek population was infinitely more numerous; but being horribly treated by their masters, they emigrate annually in great numbers. If the same order of things exist much longer,

the Greeks will abandon the country of their forefathers entirely. If virtue and austerity of manners could not preserve proud Sparta from slavery, what nation can ever flatter itself to be happy and free.

The eastern part of the Morea forms a separate department, which is called Maïna, which contains thirty thousand inhabitants. This department always belongs to the captain Pacha of the Ottoman Porte, who governs it according to his will and good pleasure; and enjoys in an absolute way all the products.

CHAP. XXIV.

PORTA-LONGA. — EUROPEAN VESSELS. — IPSILANTI. — CONTINUATION OF THE VOYAGE. — STORM. — ARRIVAL BEFORE ALEXANDRIA. — HURRICANE. — TERRIBLE TEMPEST. — ARRIVAL AT THE ISLAND OF CYPRUS. — MISERABLE STATE OF THE VESSEL. — LANDING AT LIMASOL.

I REMAINED at Modon until the evening of the 20th February, when the captain announced to me that he was ready to go. In consequence I went on board a cutter which conveyed me to Porta-longa, where I found three Austrian vessels, the captains of which united, gave me a fête the next day.

The east wind which blew at this time forced us to stay three days at Porta-longa, which port is situated upon the eastern coast of the island of Sapienza. I made two good land observations, which gave me the latitude of Porta-longa, which is 36° 46′ 37″ N. During the time we lay here we took in a stock of provisions, which we obtained from Modon, as well as rain water collected from the crevices of the rocks in the island.

The last day of our stay, a large armed Russian vessel arrived, with another ship, coming from Naples and Corfu.

They were carrying Russian troops to the banks of the Black Sea.

A major-general and some officers made me a visit; the former appeared to be a good man, he was dressed in black, with a small leather cap of the same colour. The costume of the officers was entirely English. They had with them a Greek named Constantin Ipsilanti, a nephew of the celebrated Prince Ipsilanti. This young officer had served in the Walloon guards in Spain. He appeared to me a walking dictionary, for he made and recited verses in ten or twelve languages. I have heard him speak English, French, Spanish, and Italian with equal fluency. It is a pity that with so much learning and talents his ideas should so often be disturbed.

After they had retired, I sent them a little present of milk, and refreshments, and they returned my present by a salute from the the guns of both their ships. Ipsilanti also sent me the following verses:

Volera di Lido in Lido
La tua gloria vincitrice,
E d'obblio trionfatrice
La tua fama viverà.
E non solo in questi boschi
Sarà noto il tuo corraggio,
Ma ogni Popolo più saggio,
Al tuo nome, al tuo valore
Simulacri inalzerà.
In segno di verace stima
E profondo rispetto
L'infimo sì pero servo sincero
Costantino Ipsilanti.

The next morning, the 21st of February, we set sail to continue our voyage, and steered south-west, after having prevailed upon the captain to go to the island of Candia without touching at the Archipelago.

The wind began to spring up from the north-west about noon, and at night it blew a hurricane.

We sailed all the night and the next day. The waves were tremendous; however, about nine in the evening, the wind slackened a little, and we escaped danger.

The following days we had moderate winds, but the sea was high and boisterous. I found myself extremely weak, being unable to eat any thing, or to keep any kind of food on my stomach, and I vomited blood.

Almost all the passengers found themselves equally sick, and in the most deplorable condition. Our wicked captain added to our misery, as he prolonged our voyage by furling the sails during the night, that he might go to-bed and sleep at his ease, after having sung Bachanalian songs for a whole hour, surrounded with bottles;

this he did also on the night of the tempest. I never expected to find a Turkish captain so complete a drunkard, and so little anxious to conceal his intemperance. He begged me several times to rise, and to observe our course, because he had utterly lost his reckoning; he was like a blind man in the midst of the sea, without knowing on which side to steer; the passengers thus reduced to despair, entreated me to get them out of this difficulty.

I got myself carried like a dying man several times upon deck by the sailors; and as we had no reckoning, I made several observations upon the Sun and the planet Venus; and by successive approximations I at length succeeded in ascertaining our course, which was already near Alexandria. This news gave consolation to the passengers.

The next morning, the third of March, having found my longitude approach that of Alexandria, I made them steer south, in order to find the land; which in reality we discovered before noon, and from this moment there was universal joy; but as the coast is low, and does not furnish any point of observation, we could not reconnoitre it.

At noon I observed the latitude to be almost the same as Alexandria, I therefore desired them to keep along the shore, due east. We had a fresh wind from the north-west, which made us sail very fast.

At half past one we discovered Alexandria a-head, and at half past three we arrived almost at the entrance of the port. The houses seemed so near, that it appeared as if we could touch them with our hands. Every one leaping with joy, dressed himself and prepared to land. Already had they began to let go the anchors.

How uncertain is the destiny of man! At the very instant we were entering the mouth of the port with a favourable wind, a gust of a dreadful hurricane struck the ship, and petrified the captain, whose mate and the sailors persisted in trying to enter the port; but the captain opposed them, and running upon deck compelled them by blows to put the ship about, and stand out to sea again.

We entreated him to try the other port of Alexandria, that of Aboukir; but, deaf to our prayers, he regained the open sea, and conducted us into the bosom of the most frightful hurricane that can be conceived.

The fury of the wind and the waves increased to such a degree, that all the passengers thought themselves lost. At sun-set they began to implore the Divine Mercy with great cries. I went upon deck, and saw a truly frightful spectacle. The waves much higher than the ship, broke against it one after another, and formed as it were a thick mist, which with the light of the day, confounded the heavens with the sea. Every thing appeared of a reddish grey. The sails were torn, the ship took in water on all sides, and the pumps did not serve to diminish the quantity. The greater part of the trembling passengers appeared like dead people. Several of the sailors were wounded, either by the blows of the captain, or by falls. The ship bounded like a tennis ball between the two elements, which buffetted it. Such was the horrible sight which presented itself to my eyes.

The captain with tears approached and said to me, what can I do; Sidi Ali Bey, if it is the will of God that we should die here this night, what will become of us? I only replied "Oh! Captain." I was not willing to say more, because his infamous conduct and obstinacy had brought us into this extremity. I remained upon deck with a Maltese sailor, and two Neapolitans. What a spectacle! a vessel almost as large as a frigate, shipping water on all sides, riding in a tremendous hurricane, without captain, pilot, or sailors; having the helm tied, and completely abandoned to the fury of the wind and waves.

At ten at night the wind increased, the shocks of the sea became stronger, and more frequent. Seeing that the storm acquired fresh force, I expected a terrible crisis at the passage of the moon through the meridian; no longer relying upon the captain or men, I looked upon the ship, and all of us as lost.

At eleven the moon passed the meridian, and the tempest augmented, so that at midnight it was the most horrible that can be conceived. Notwithstanding the moon, we were enveloped in the

most profound darkness. The waves which resembled mountains, covered us with water. From time to time, torrents of rain fell, mixed with hail. The lightning illuminated this scene of horror. We could not hear the thunder for the noise of the waves, which resembling the roarings of thousands of lions and bulls, deafened our ears. To add to our misery, the ship was almost overpowered with water, and deserted by her captain and crew.

I was in a state of extreme weakness, but thinking my last hour was come, the reflection of twenty years more or less of life appeared to me as a dream, and this as well as all other considerations, tranquillized my mind, and made me so indifferent about whether I lived or died, that I waited with calm resignation the fatal moment.

The hurricane continued unabated. I observed the thunder several times fall near to us, and I thought I also saw an ascending thunder as it were leap from the sea, a thunderbolt ascending as it were towards the clouds. I succeeded however in rousing the second captain, and some sailors; these began to work at the pumps; the former who was a colossal man, took the helm, and put the ship to the tremendous waves. These two operations considerably assisted the ship. At two in the morning I observed a globe of fire shining before the brow of the vessel; it appeared about three feet in diameter, but as I could not calculate its distance, I could not ascertain its true size. It appeared to me to be at a little height from the surface of the sea, its explosion took place without noise, and without any apparent movement. This light, brilliant as the sun, lasted two or three seconds of time. The form of this meteor appeared to me like a sack turned inside out, after being emptied; at the last moment it appeared of a blueish red.

The meteor was followed by terrible shocks of the sea, wind, and hail, which lasted till near three in the morning. The storm began then to abate, but it continued strong till an hour after sun-rise, when it slackened a little more; but the terrible N. W. wind and heavy sea continued; and we beat about again all the day.

The next day, 5th March, I observed our position. The captain decided that we could not reach Alexandria; he wished to return to

the island of Cyprus. In consequence of this I directed our course, and after three days sailing, with strong winds, and a terrible sea, we anchored in the harbour of Limasol, in the island of Cyprus, on the 7th March 1806.

How can I paint the frightful state of our vessel? all the sails torn, no cordage, leaks on all sides, so that the pumps were in continual use, all the people ill, and twenty men in bed, almost expiring. One man had died on the 4th, and his body was thrown into the sea, and another died the day we arrived in port; all the rest were wild. The sailors helped each other on shore, and escaped, leaving the captain on board, with three or four Turkish sailors. We hastened to the shore, and the country people seeing the distressed situation we were in, fled from us; nobody would go on board. The governor was obliged to order some caulking to stop the largest leaks in the hold of the ship, which appeared every moment to be ready to sink.

It was said, that the bad water of the isle of Sapienza made the people sicken, and that the vapour of some quintals of saffron vitiated the air of the ship; but the truth was, that during the several days of the hurricane, there were more than 80 persons under deck, who had not the least opening to admit the fresh air; all were sorrowful, and worn out with subsisting on stinted portions of cold food, and the fetid air from so many persons confined in one place. In this situation the state of these unfortunate beings may be easily imagined.

Happily for me the cabin in the poop, which I occupied alone, had not the least communication with them, and I was thus secured from any disaster.

When I disembarked at Limasol, several Turks and Greeks came in consequence of an enquiry which I made for a lodging. They conducted me to a pretty little house, of which I took possession, with my servants.

The Turkish governor, who is an Aga, came to me to offer his services; he sent two boats to the ship with an officer to bring my effects on shore. They examined nothing at the custom-house. I

was treated with as much politeness, as if I had been in the most polite city in Europe.

The person who transacted my affairs here, was one of the principal Greeks; his name is Demetrio Franiondi. He is vice-consul of England and Russia, and consul of Naples. He is a very rich man, speaks Italian, and is highly respected by the Turks and Greeks.

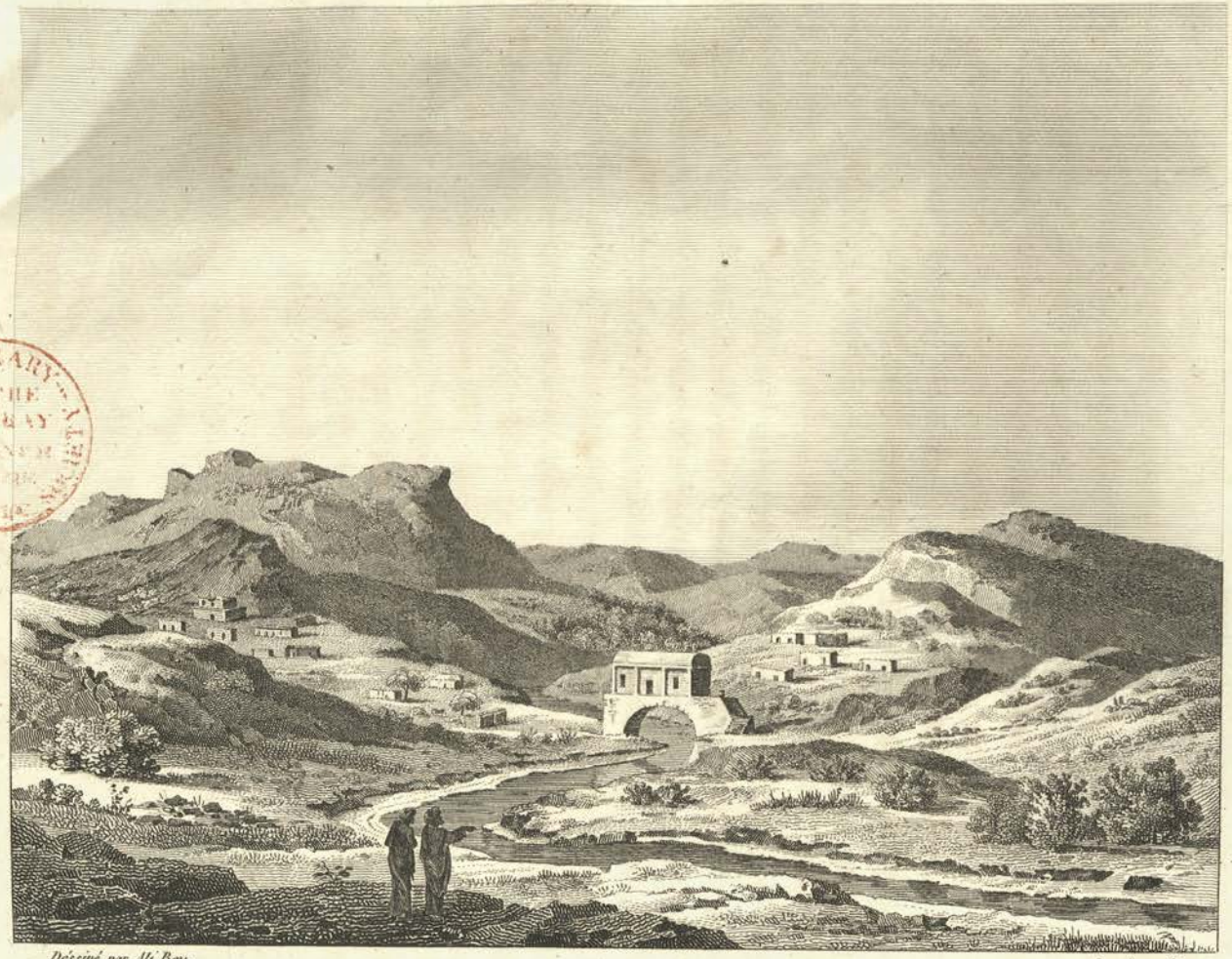
At Mr. Franiondi's house there was living an Englishman, Mr. Rich, who was going to Cairo to arrange the accounts of the East India Company.

He is an interesting young man, speaks Turkish and Persian very well, and has adopted the costume and the manners of the Musselmen. He dined frequently with me, and spoke of Mameluke Elfi Bey with enthusiasm.

At Mr. Franiondi's house also lived a black eunuch, who was one of the four chiefs of the Grand Signior's seraglio. His name was Lala; he went with the guard to the tomb of the prophet at Medina, where, upon his arrival, he was mortally wounded by some soldiers who attacked one of his servants. Thus this man, who had the mildest disposition imaginable, perished by this accident.

One of my servants was sick in consequence of the fatigue he had experienced aboard the ship. There were many others in the same condition, in the mosque.

One of the women who was on board with us died on the 21st March. Another passenger died on the 25th, and another of my servants fell ill on the 26th.



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CHAP. XXV.

VOYAGE TO NICOSIA. — DESCRIPTION OF THIS TOWN. — ARCHITECTURE. — CEREMONIAL VISITS. — ARCHBISHOP AND BISHOPS. — CONTRIBUTIONS OF THE GREEKS. — WOMEN. — IGNORANCE. — CHURCHES. — TURKS. — MOSQUES.

BEING in the country which has been embellished by the Greek poets in the charming adventures of the mother of love, I wished to visit the celebrated Cithera, Idalia, Paphos, and Amatante. I therefore, accompanied only by M. Franiondi, his son, and four domestics, set out on the 28th March 1806, at five o'clock in the morning, directing our course towards the east. After crossing the river Amatante, which flowing southwards at a little distance falls into the sea, we soon met on the shore the ruins of the town, which I shall describe hereafter; and on following the direction of the road towards the N. W. we entered among the mountains. About noon we were overtaken by a hurricane, and at a quarter past one we entered the village of Togni. *

The most enchanting landscapes adorn the country I passed through this day. From Limasol, as far as the ruins, the road runs along the sea coast, and the land presents plains gently inclining and bounded by little hills. The whole is covered with the finest verdure; beyond the heights are seen a chain of lofty mountains, whose summits are covered with snow. The soil is composed of a fat vegetable red earth, and is exceedingly fertile. The hills rise on each side of the road in gentle slopes, and are equally easy to ascend and descend; the fairest vegetation adorns the picture.

The village of Togni, the houses of which are ugly and ill built, lies in a very picturesque situation. It stands on the declivity of two hills; on the one are the dwellings of the Greeks, and those of the Turks on

* See Plate XVII. bis.

the other. Between them runs a small brook, over which there is a bridge of a single arch, on which stands the church belonging to the Greeks, dedicated to St. Helen. *

On the 23d at one o'clock in the morning, we resumed our journey eastward. In an hour's time we crossed the river Scarino, which runs to the south, and at three, another river flowing in the same direction.

At half past nine the road turned towards the N. E. and we began to climb the highest mountains, whose tops we reached by eleven; we descended by a gradual declination, and half an hour afterwards we passed by a village called Corno, and we halted at mid-day in the Greek monastery of St. Tecla. Leaving the convent at half past one, we proceeded to the N. N. W. and at two o'clock crossed a brook.

At three we had on our left the village of Terraforio, situated at a small distance. We left on our right another village called Tisdarchani, and crossing a brook, we continued in the same direction until six o'clock, when our whole cavalcade entered the city of Nicosia, the capital of the island. The country at first exhibited hills rising in steps, and clothed with fine verdure; they presented most smiling views, worthy of the goddess to whose worship the island was consecrated. The soil is composed of excellent earth, such as one could wish for a garden.

The lofty mountains are formed of rocks of different shades from the apple green to the dark green, besides pieces of horn stone, very bright and shining. I stopped my horse for a short time to examine these rocks. M. Franiondi told me they were called *Roca di Corno.* I inquired whence they had derived the name, and he replied from a place which we passed. It is the same I have mentioned in the description of the road. If it be chance, the co-incidence of the vulgar name with our mineralogical one is very singular; and on the other hand, what mineralogist can have given such a name to the village of Corno? They could give me no information of the origin of the village, which is a proof of its antiquity. It may contain about 30 houses in the centre of a small valley, planted

* See Plate

with olive trees, &c. The inhabitants are almost all employed in making earthen ware. These hills are covered with wild cypresses, forming groupes and fine groves. It is from the isle of Cyprus that this tree takes its name. In the large groups of rock are perceived veins of quartz, but I did not find the least trace of granite. These mountains are assuredly metalliferous, for they contain mica, as also oxides of copper and iron. After traversing the brook, at two o'clock in the afternoon we entered on a large plain, the soil of which is a bad argillaceous earth. The plain may be a league in diameter.

It is bounded on the east by small hills of a pure white clay, entirely barren.

On leaving this small desert, some vegetable soil appears, but of an inferior quality. The whole of the adjoining plain is void of the beauty and fertility which enriches the southern part of the island.

On the descent from the mountains stands the monastery of St. Thecla, in a beautiful situation. It is inhabited by a single monk, with several domestics and workmen, who cultivate the excellent lands attached to it. The archbishop of Nicosia, the real prince of the island, enjoys the produce of this monastery, and of a considerable number of others. Below the church of St. Thecla there is a spring of excellent water; the church is in a good state, and there are cells, and lodgings in the monastery for travellers.

The capital of Nicosia, to judge by its extent, might easily contain a hundred thousand inhabitants, but it is deserted; kitchen gardens and ruins occupy large spaces. They assured me the number of inhabitants does not actually exceed a thousand Turkish families, and as many Greeks.

The situation of the town is elevated; it stands in the centre of a great plain, which renders it salubrious; the prospect is fine. The circumference of the plain is very steep; it is surrounded with a

See Plate XIII.

parapet of hewn stone in salient angles, and susceptible of a regular defence, which gives it an imposing appearance. The city has three gates, Paphos, Chirigna, and Famagosta. The last is magnificent.

It is composed of a vast cylindric vault, which covers the whole slope or ascent from the level of the country below to the upper plain on which the city is built; half way up the ascent there is an elliptical cupola, or a segment of a sphere, in the centre of which there is a circular opening for the admission of the light; the monument is entirely constructed of large hewn stone or rough marble, and the whole edifice is worthy of the ancient inhabitants.

In that part of the town occupied by the Greeks there are several good streets, but the others are narrow, badly laid out, and particularly filthy and without pavement.

Several houses of Nicosia are fine, and some very large. The one where I lodged belongs to the dragoman of Cyprus, the first officer of the Greek nation in the island.

It is truly a palace, adorned with pillars, gardens, and fountains.

The architecture of this building is quite contrary to that used in Barbary. In that region of Africa the largest habitation receives no other light than what enters by the door. Here there is no wall, external or internal, that has not two rows of windows placed over one another. They are so numerous, that in the room I generally occupied, which was but 24 feet long and 12 broad, I counted 14 large windows and a door. Those of the upper row have blinds on the outside, and windows on the inside. Those of the lower row have blinds, windows, and shutters of wood; this has a good effect in the houses, which are lofty; and it is remarkable, that similar windows are placed in the partition walls, between the apartments.

The roof and part of the stair-cases are of wood; the corridors or galleries are also furnished with blinds. The floors of all the rooms are of marble, as are the frames of the doors and windows, and the foundations of the building. The rest of the wall is built with

rough stones, bad bricks, and lime. In the isle of Cyprus the houses are not covered with tiles. The roofs are flat and very heavy. This method must impair the walls, and it is doubtless this custom which causes the decay of all the houses, the palace alone excepted.

The ancient palace called Serraga or Serail, which is large and badly divided, serves for a dwelling to the governor general of the island.

The ancient cathedral of St. Sophia is used at present as a mosque by the Turks.

It is a magnificent gothic structure, but the Turks have bedaubed the pillars with a coarse layer of lime, so that they resemble monstrous cylinders. They have added two turrets or minarets, well built, but not in unison with the rest of the edifice.

To perform their devotions, the law requires that they should turn the face towards Mecca. This cathedral not being constructed for the use of the true-believers, the Turks have been obliged to erect within the church, frontispieces of wood, placed obliquely in the direction of Mecca, in order to offer up their prayers regularly according to the mode prescribed.

All the prelates of the island were assembled at Nicosia, in consequence of the arrival of a new governor general. Several persons of note were come to pay him their respects.

The day after my arrival the bishop of Larnaca came to pay me a visit. He was accompanied by a numerous retinue; I found him a man endowed with sound judgment, and well informed.

The next day I received the visit of the bishop of Paphos, who is young, and appeared to me an artful man. The bishop of Chirigna, the third in the island, was sick. The archbishop is very old, and, as he suffers much from the gout, he could not come to me himself, but he sent me his bishop *in partibus*, who in his absence performs the functions of his office. The latter was accompanied by the *archimandrite*, the steward, and more than 50 priests.

See Plate XIII.

The three dignitaries made many apologies for the archbishop who, notwithstanding his great age, wished to be carried to me; which they did not suffer to be done. Among other persons of note who visited me, I particularly distinguished M. Nicolas Nicolidi, chargé d'affaires of the dragoman of Cyprus during his absence. He is a man formed for the art of oratory, wherefore I sirnamed him the modern Demosthenes.

The third day I paid my respects to the governor general. He received me with great ceremony, surrounded with a great number of soldiers, officers, and attendants, all armed *cap-a-pee.* At the door of the saloon was the executioner on duty, with his hatchet over his shoulder.

The governor rose up to receive me, and made me sit down on a magnificent sopha by his side. He is a man of sense and spirit, and is said to be well informed. We conversed some time, during which we touched upon politics.

M. N. Nicolidi and Franiondi, who accompanied me, served as interpreters, because the Governor did not speak Arabic, nor the European languages, and I did not understand the Turkish. He was magnificently dressed in a superb pelisse. His Persian pipe was brought him, which he presented to me; I declined the offer as I do not smoke. Six pages of fifteen years of age, all of the same size, beautiful as angels, elegantly attired in satin, with rich cachemire shawls, served us with coffee; after which they perfumed me; and besprinkled me with rose water. On my departure, the governor conducted me to the door of his apartment.

I then passed to the apartment of the governor's brother, a good old man; he ordered coffee to be served up, and was full of enthusiasm when I told him that I was preparing to travel to Mecca, where he had been several times.

He gave me directions for my journey, and we parted mutually content with each other.

Having finished my visit to the serail, I repaired to the archbishop's palace; and found at the entrance the archimandrite, and

the steward, with twenty or thirty domestics, to receive me. At the foot of the staircase a multitude of priests took me up and carried me to the first gallery, where the bishop *in partibus* received me, with another set of priests. In the second gallery, I found the archbishop.

The venerable old man, although his legs were exceedingly swelled, had got himself transported by the bishop of Paphos, and five or six more, who supported him, to meet me. I made some friendly reproaches for the trouble he had taken on my account; then giving him my hand, we entered into his room.

An Italian physician called Brunoni, settled at Nicosia, who had adopted the dress, manners, and customs of the Greeks, served me as interpreter. He is a man of pleasant humour, well informed, very arch, and quite free from prejudice. The venerable archbishop related to me the vexatious treatment he had suffered the last year from the rebel Turks of the island; I strove to comfort his heart still sore from past evils. We talked long together on the subject, and after the wonted honours of coffee, perfumes, and scented water, we parted with sentiments of cordial affection. I afterwards visited, in his dwelling, the steward, where we met the bishop of Paphos and his colleagues *in partibus*; but what was my surprize, when on coming out I found again the venerable archbishop in the gallery, who had made them conduct him thither to bid me a last farewell.

I cannot express how much I was affected at this kindness from the respectable old man. I tried to chide him for it, but the words died away on my lips. In this manner I concluded my visits of etiquette.

The archbishop of Cyprus, an independent patriarch in the Greek church, is also the prince or supreme spiritual and temporal chief of the Greek nation in Cyprus. He is responsible to the Grand Seignior for the imports and operations of the Greeks of the island. But to avoid entering into the detail of criminal affairs, and to exonerate himself of part of the temporal government,

he delegates powers to the dragoman of Cyprus, who, in virtue of this delegation, is become the first civil authority. He holds the rank and attributes of a prince of the nation, because the Turkish governor can do nothing against a Greek without the previous knowledge and intervention of the dragoman, whose office it is also to carry to the foot of the Sultan's throne the petitions of the people.

The year before the Turks had mutinied against the dragoman; having taken possession of Nicosia, they exercised many barbarities on the person of the archbishop and other Greeks. They put to death those who refused them money. The dragoman fled to Constantinople, where he not only gained his cause in favour of the Greeks, but also obtained a bashaw with troops from Caramania to march against the rebels, who had entrenched themselves in Nicosia. In this situation, so critical for the Greeks, the steward was the guardian angel of the nation, by the sense and talents he displayed in tranquillizing the fury of the conspirators. At length, after several engagements, the rebels came to terms with the bashaw, who, by the mediation of some European Consuls, pledged his word not to punish any one. On this condition the rebels opened the gates of the city; but when the bashaw had entered, he caused several to be beheaded, regardless of the engagement he had contracted.

This event had humbled the Turks in the island, and the Greeks have acquired an air of pride, and even of independence. The dragoman is still at Constantinople, and what I have seen of his deeds shew him to be a man of judgment and parts.

I have already observed that in spiritual concerns the archbishop of Cyprus is an independent patriarch. He has of course no relation with the patriarch of Constantinople. He only keeps up a connection with the patriarch of Jerusalem, out of respect to the holy places, whose ministers possess some property in the island. The archbishop grants sees, and other ecclesiastical dignities and employments, on the presentation of the people; he likewise grants dispensations for marriages in prohibited cases.

The archbishop, bishops, and other great dignitaries, must not be married; it is lawful for a simple secular priest to have a wife, provided he married before ordination. If the wife dies he cannot take another. The present archbishop has been married, and has one son. The monks are for ever bound to celibacy. The priests wear caps of black felt; those who are married wear it of an angular shape; the unmarried and the monks, in the form of an inverted cone. The bishops are distinguished by a little violet ribband around the head. They are dressed in a stuff of the same colour. Other priests are generally dressed in black.

The Greeks have a profound submission and respect for their bishops. To salute them they prostrate themselves before them; they take off their bonnets, and reverse them; they scarce dare to speak in their presence.

It is true that the bishops are as central points round which these servile people rally. It is through them they preserve some sort of existence; so that it behoves them to give their bishops a political consequence, which is even acknowledged by the Turks, if we may judge by the manner in which they treat the bishops, to whom they give much deference, and even respect. In their houses and servants, the prelates display the luxury of princes. They never go out without a numerous retinue; and when they are to ascend a staircase, they are carried. The Greeks pay to the church the tenth, first-fruits, casualties, dispensations, and a great many alms.

The archbishop enjoys the revenues of almost all the monasteries of the island, which are very numerous. These ecclesiastical princes receive the taxes of the nation to pay the usual tribute to the Turkish government, and this gives room to a kind of monopoly among them. The governor has never been able to know the exact number of Greeks in the island; they are supposed to amount to 32,000 souls. But by the declaration of well-informed persons, I am assured that the number rises to 100,000.

The last year government sent a commisary to ascertain the exact number of the Greek population, but the chiefs seized upon him, loaded him with gold, and he went away without doing any thing. This administration of imposts produces immense gains to the chiefs, and the people suffer in silence for fear of being worse off.

The Greeks pay a tribute to the government of 500,000 piastres per annum to provide for 4,000 Turkish soldiers, but this number is never complete. The Grand Seignior deducts again between two and three hundred thousand piastres, for the dues upon cotton and other productions. This sum, joined to those which the governor general and private persons exact, may make the total of imposts amount to 1,000,000 of piastres; which the Greeks in Cyprus pay to the Turks; but the bishops, and the other chiefs of the nation, draw also much from them.

The Greeks are as jealous as the Turks; they keep their wives in such retired places, that it is impossible to get to see them. Those whom I met in the streets were covered, and wrapped up in a white cloth, in the manner of the Turkish women; and those who went with their face uncovered, were either old or ugly. Their costume is not devoid of grace, but a sort of bonnet in the form of a cone which they wore upon their heads, displeased me extremely. Among the men I saw some remarkably well formed, and in general they all have colour. Persons of fortune always wear long clothes like the Turks, from whom they distinguish themselves by a blue turban; but some wear other colours, and even white, without the Turks objecting to it. I remarked that every body, even the shepherds, the day labourers, and poorest people, were always cleanly dressed.

The Greeks, not having any establishments in which to study the sciences, are extremely deficient in scientific knowledge; yet, I perceived among them the ancient wit of their fathers; and I met frequently men of good sense, who announced excellent dispositions; but the general mass of the nation, debased by slavery, are fearful, ignorant, and cowardly.

The Greeks make use of the ancient calendar, without the Gregorian correction; their calculation is behind that of Europe, and differs from it at present by 12 days; it is equally behind in regard to the sun; so that if they do not correct it, a time will arrive when their calendar will mark the month of July in the winter solstice, or hoar frost in the dog-days.

Lent is observed very rigorously by them; it lasts a week longer than the Catholic's; during this period of penitence they eat no meat, fish, or milk; and they even scruple to use oil; so that their food consists generally of bread and a few olives. They believe their religion to be the sole orthodox, because they think they have preserved the primitive Greek rites, and give the name of Schismatics to the Catholics, and to all the Latins. I am told they have all the sacraments acknowledged by the Romish church, and that they celebrate the Eucharist with leavened bread. The end of the Greek churches, or the presbytery, is separated from the body of the church by a sort of skreen of wood, covered with pictures painted in the bad stile which reigned in the lower empire. These skreens have a large door in the middle, and two narrower ones at the two sides; they serve as an entry to the presbytery or Sancta Sanctorum; in the middle whereof stands a square pedestal surrounded by a little wooden balustrade. Upon the pedestal are some small pictures, the mass book, and other effects. The ministers, who alone are permitted to enter the presbytery, say the mass (as I am informed) with the three doors shut; they only open them at certain moments fixed by the ritual. The faithful are in the body of the church, and their imagination adds to the grandeur of the mysteries which they do not see. The women place themselves in a high gallery, covered with thick blinds, where they cannot be seen.

The Greeks wear mustachios, and shave the beard like the Turks; but those advanced in years, as also the priests, commonly let it grow.

The Greeks are not allowed arms, but they all have a stiletto or knife hid under their coat.

The commerce of the island, of which cotton appears to be one of the principal articles, is entirely in their hands. In this instance the Turks play only a secondary part. The indolence of their character is well known. Satisfied with their climate, and to be inhabitants of the Cyprus trees, they smoke their pipes quietly, and never put themselves out of their way, but when they can, offer an insult to a Greek, under pretence of a real or imaginary fault. The greatest crime is pardoned if the criminal puts into the scale as much gold as, according to the avarice of the judge, is equivalent to the weight of the alledged offence. Property is not respected, unless the proprietor is the richest, or the most protected; and the poor unhappy Greek villagers are often turned out of their patrimony by the Turks, who take possession of the property.

It is on account of these odious vexations that many inhabitants put themselves under the protection of the European consuls, who have the privilege of admitting a certain number of them. These proteges enjoy exactly the same immunities and exemptions as the individuals of the nation that protects them *. They have, as a sign of distinction, a large mitre of bear's skin, called calpac, with the hair very black; but I saw several Greeks who, though not protected, wore the calpac, and the Turks did not prevent them from so doing.

The mosques of the country, with the exception of St. Sophia, which the Turks call Aïa Sofia, are very poor, and very ugly.

I have said, that every Friday before the noon prayer, the Imaum preaches a sermon in Arabic; but here no Turkish Imaum knows that language. Their sermons are reduced to some short phrases, which they learn by heart, and which they always repeat like parrots, without understanding what they themselves say, and without being understood by their auditors. Although Arabic ought to be the sacred language, there are not perhaps in the whole island of Cyprus ten persons who understand it.

* These privileges have ceased in Turkey lately. (Note of the Editor.)

It is remarkable in this country, that the sign or gesture of the body to express the negative, *not*, should be to raise the head in the way Europeans do to express contempt or mockery.

The action of contempt is expressed by putting the tip of the tongue between the lips and pronouncing *ptou*, as if they were going to spit. The European sign or shake of the head for no, is unknown here.

CHAP. XXVI.

VOYAGE TO CYTHERA. — RUINS OF THE QUEEN'S PALACE. — OBSERVATIONS ON THEIR ORIGIN. — RETURN TO NICOSIA. — VOYAGE TO IDALIA. — LARNACA. — RETURN TO LIMASOL.

APRIL 3d, I left Nicosia at eight in the morning, and took a N.E. direction to go to Cythera. At nine I passed by a village called Diamiglia, and arrived at the end of my journey at ten.

By satisfactory observations I found the latitude of Nicosia to be 35° 13′ 14″ N. and its longitude 31° 6′ 30″ E. from the observatory of Paris.

The great plain of Nicosia extends to the neighbourhood of Cythera, which is surrounded by small clay hills.

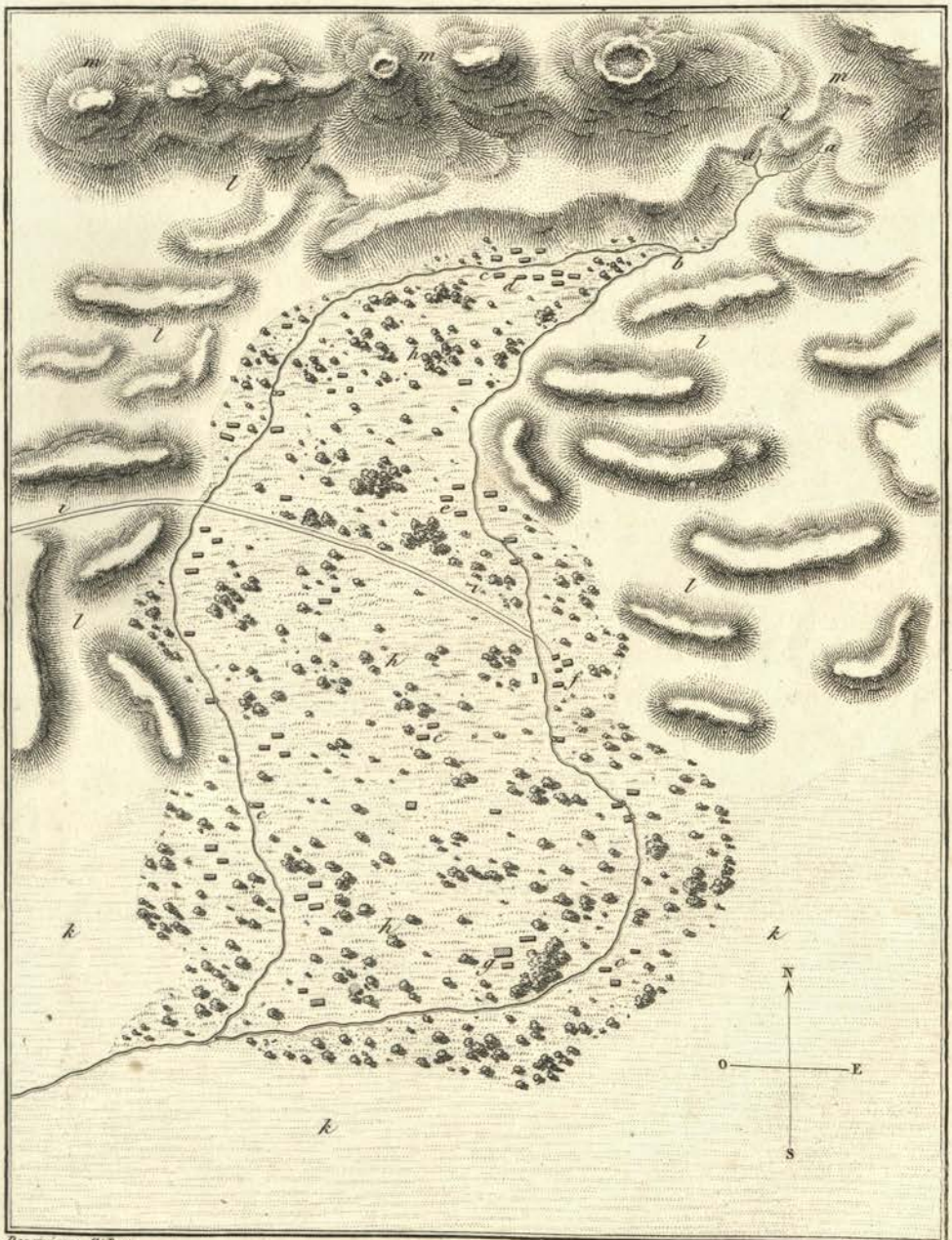
How would the imagination of a poet fire at the view of those places consecrated to the mother of love. I met Mr. Rooke an English Traveller, at Limasol; who, having visited Cythera, assured me that his imagination supplied the want of reality, and that he figured to himself the goddess surrounded by her nymphs. My head cannot here supply me with images in unison with the objects which presented themselves to my senses; the graces, the nymphs, and the loves, could not embellish in my eyes the picture of poor Cythera, which I cannot compare but with the most miserable village of the Comté Venaissin or Limagni in Auvergne.

Cythera is a little district of an irregular form, covered with gardens and mulberry trees, about a league from north to south, and not very broad. *

The existence of this place depends upon an abundant spring which comes from the north, and which dividing itself in two streams waters the bottom of a valley between two hills of pure clay, extremely bare, and which never can have been fertile. Some houses

* See Plate XVIII.

XVIII.

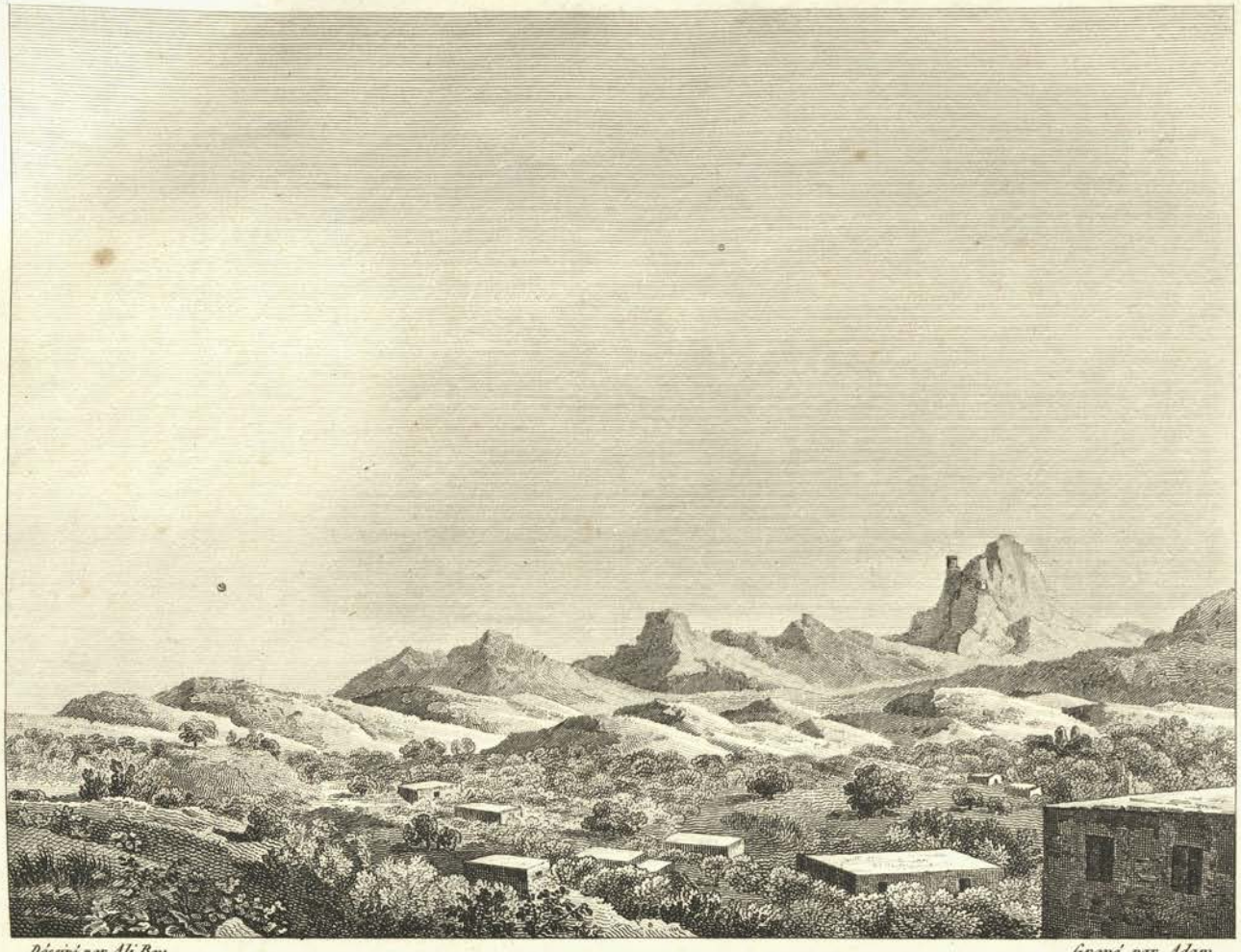


Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 18[illegible]

XIX.



Désiné par Ali Bey. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov 1, 1815.

are scattered here and there in this valley, as also some mills which furnish flour to Nicosia.

The soil of this valley is not very good, but the scarcity of water in the island makes them turn it to as much profit as possible; and accordingly it is cultivated in every part which can be watered.

In this space are kitchen gardens, and many mulberry trees, which are not separated one from the other as in Europe, but grow very close together, so as to form a thick wood, which is not unlike a nursery; hence the trees are small and thin; they pretend that they produce more leaves in this way. In short they may be gathered by the hand from the tallest part of the tree *.

Cythera now furnishes a wood of mulberry trees for silk worms, some olive and other fruit trees, and vegetables; all these are in the bottom of a valley, which, in consequence of the little circulation of air, the reflection of the sun from the clay hills, and a chain of volcanic mountains to the north, must be in summer an infernal abode. The inhabitants said that this season is not warm; but as man is an animal of habits, I paid more attention to what is to be discovered from the topographical situation of the place than to their discourse.

I had only Doctor Brunoni and a servant for my companions on this journey. The Doctor acted as interpreter and cicerone to me. By the order of the archbishop, we were lodged at the curate's, who is a good old man.

I much desired to see some of the women, who are renowned for their beauty; but I saw none that were passable, either in houses or in the streets. The Doctor pretended that there were none strictly handsome. They are more free than any in the island, and this freedom gives rise to innumerable law suits, which go before the magistrates of Nicosia; perhaps the heat of the climate, the isolated situation of the houses, the thick mulberry woods, and the daily absence of the men, who go to market, are the circumstances to which the conduct of the Cytheran women may be attributed, because favourable to their intrigues.

See Plate XIX.

It is asserted, that the ancient Cythera was situated upon a small height at a mile distance.

Upon leaving Nicosia, I was informed, that upon my return from Cythera, I could visit the palace of the Queen, and I was told this with an air of indifference, as if there was nothing worthy going out of the way to see.

Half way the Doctor pointed out to me the spot where the ruins lay; they are situated upon the highest part of the mountains to the north of Nicosia. Having looked with my glass, I thought I distinguished objects very worthy of our curiosity; in consequence I determined to visit them upon my return.

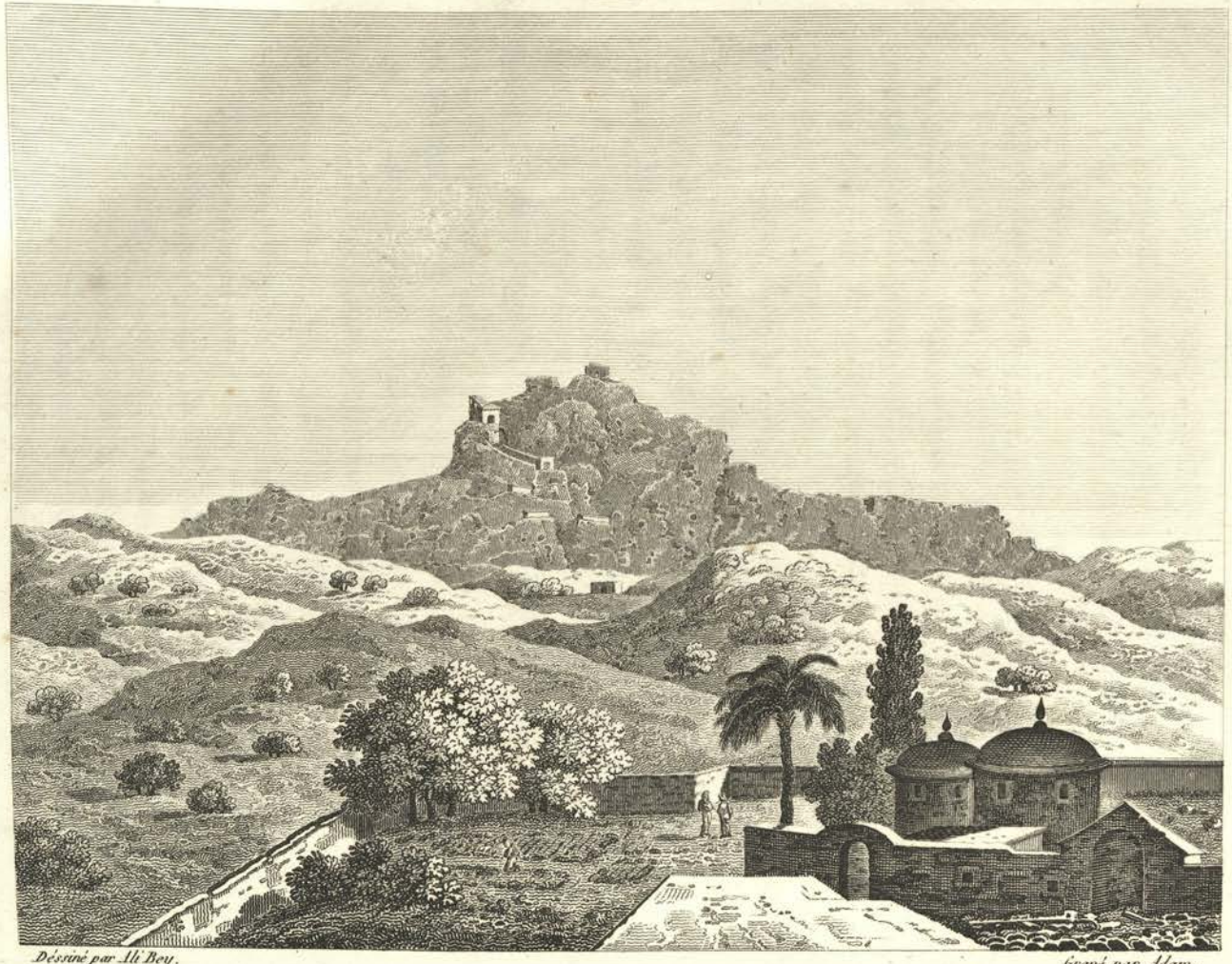
From the curate's house I also discovered the palace. After dinner we took leave of the good pastor, and set out towards the N. N. E. to examine the spring which waters the district.

At the foot of the clay hills, which are to the south of a chain of basaltic mountains, the water rushes out at five different places, and in a less quantity at several others; the whole form a small river. The water is transparent, light, and has all the properties which constitute goodness. It is said that during the summer it is very cold; which proves its source to be at a great depth in the mountains, and not in the clay hills.

The inhabitants imagine that this water has its source in the mountains of Caramania on the continent, and that it passes under the sea, which is not quite impossible; but it is more probable that it comes from the bosom of the former mentioned mountains, and that it passes under the clay hills, at a great depth, without touching them; which would occasion it to lose its good qualities, inasmuch as these hills are posterior, and formed upon the primordial mass of mountains, which must extend under these hills.

My curiosity being satisfied, I left Cythera with much indifference, as it retains but very little of the beauty which it possessed when the abode of the goddess of the graces. We ascended towards the north, until we arrived upon the first range of mountains, which command the clay hills and the great plain to the south. We then

XX.



Déssiné par Ali Bey. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1.1815.

directed our course to the west; following the range above the former, which is covered with lava and other volcanic productions; and keeping the chain of basaltic mountains upon the right, two hours afterwards we ascended again towards the north, and halted at the monastery of St. John Chrysostome, which is at a short distance from the rock, upon which are the ruins of the Queen's palace, also called Buffavent. It was from this point I took my drawing *.

This monastery is rich, and is of the same form as that of St. Tecla. It belongs to the holy places of Jerusalem. Three Greek monks, one lay sister, old and a widow, and one servant, young, strong, and handsome, are the only inhabitants of this solitude. The gardeners and workmen live out of the building.

The next morning, the fourth of April, I went out with two guides. The Doctor was afraid to follow me, and my servant was too fat to ascend rocks. I rode upon a mule to the foot of the rock, which is half an hour's ride from the road, where I was obliged to alight.

I had first to climb steep acclivities for a quarter of an hour, before we arrived at the foot of the point; here we found two squares of walls in ruins.

The point is an almost perpendicular rock on all sides, upon the summit of which stands the palace. There is not the vestige of a road left to get at it. We climbed the side, making use of the projecting pieces, pointed stones, or holes, which we reached with our hands and feet. We were sometimes obliged to assist each other by means of a stick; at other times the guide stopped to study where he could fix himself strongest, to enable him to ascend the height above him; and to complete the picture, we had always at our side a horrible precipice.

We arrived at last, after many fatigues, at the door of the palace, where we rested some minutes.

* See Plate XVII.

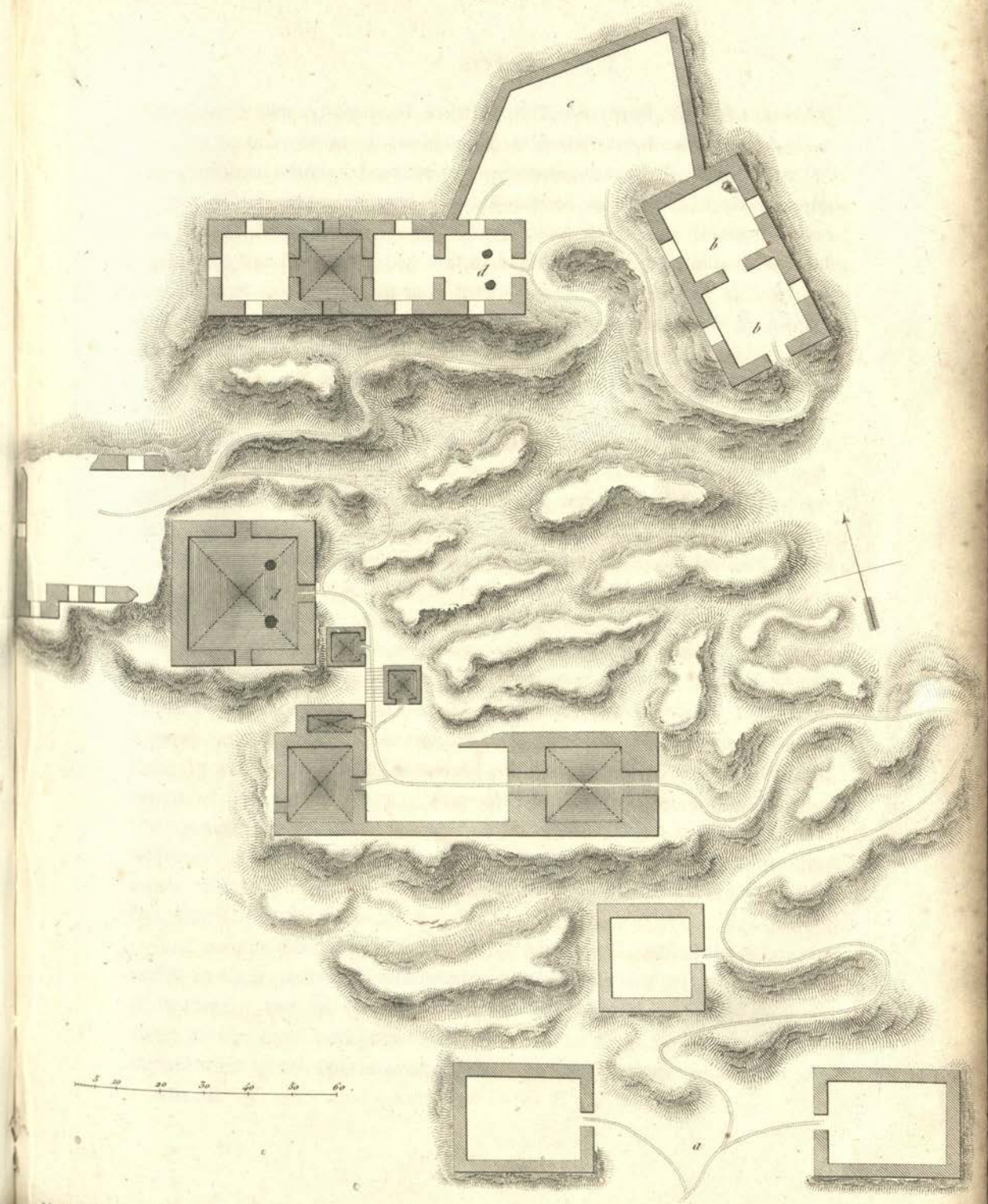
The plate XXI. with its explanation, describes the parts, which compose this singular edifice. It may be considered as divided into four kinds of dwellings, one higher than the other, which I shall name as follows; the first as being for the body guard, the second for storehouses, the third the state apartments, and the fourth the abode of the master, the highest part of the point might also have been used as a chapel or oratory.

The antiquity of this building, which reposes upon vaults, appears to me to have preceded the period of history. I have been informed, that it has never been mentioned in any history worthy of credit, and I could not find either upon the door or elsewhere any sign of an inscription or hieroglyphics.

The walls are built of stone found upon the spot, and bricks perfectly well baked, and which are still red; those which I measured are two feet long, one wide, and two fingers thick. The door and window cases are of marble, composed of shells of a thousand different species, and in perfect preservation. Some parts still have the roof work as is shewn in the plan.

When we think of the labour and expence which this building must have cost, particularly on the spot it occupies, and reflect upon its antiquity, we are filled with astonishment. This palace was decorated with all the luxury of the period of its construction. The windows are well proportioned. The marble was without doubt brought from a distance, and the bricks and the mortar could not have been made upon the spot. The beauty, I may even say the magnificence, of the apartment in which it is probable the court assembled, in short even the supply of water necessary for so vast a building on such an elevated spot, all, make me believe that the founder of this palace was a sovereign, possessed at once of great talents, riches, and an uncommon mind.

If it might be supposed that this edifice had simply served as a fortress, the date of its elevation might be fixed, without regard to the silence of history, because it might not have attracted



Dessiné par Alt. Bey.

Published by Longman, Hurst, Rees, Orme, & Brown, London, Nov. 1814.

Gravé par A. Bell.

attention in consequence of some remarkable event, or if it might be thought to have been the habitation of some important person, like those edifices which I have seen in several parts of the mountains of Africa, which serve as habitations to the Arab chiefs, I should say that it was built under similar circumstances, when there were no houses in the country; but when I behold the magnificence and costliness of this palace, a monument of the progress of the arts at that period, and reflect upon its impregnable situation, I think I perceive the habitation of a great sovereign.

It results from these observations that the Queen's palace was without doubt built, and inhabited before the period of history; that it was built by a sovereign of the island, who was rich and powerful.

This edifice appears at the same time to have been an impregnable fortress, and a dwelling of pomp, where the pleasures of society were united. But who was the prince that constructed it?

The name of the Queen's palace has been constantly handed down from father to son; so that there is not a single individual in the island who does not know it by that appellation.

As every religion has its mystery, they showed me at the monastery of St. John Chrysostome, an old picture, painted upon wood, about two feet square, representing, as they informed me, the Lady Foundress, to whom the monks also attribute the foundation of their monastery. This Princess is represented at prayers before an image of the Virgin Mary. The painter has executed the face of the Queen very prettily, but he has dressed her in a modern Greek costume. At the bottom of the picture is written the pretended name of this Queen, who is called Maria, daughter of Philip Molinos, &c. but it is half effaced.

The monks pretend that they have preserved an ancient manuscript in their convent, which attests that this sovereign was their protectress; but no one has seen this manuscript, and the comparison of the two buildings discovers the anachronism. It is very certain that at the period when the Queen's palace was built, the

Marias, the Philips, and the Molinos, were unknown, and still more so, the monks of the monastery of St. Chrysostome.

These poor Greeks, since the period of the lower empire, see in every thing monks and monasteries; they call the upper part of the palace a church, although it is composed of two little square rooms with small narrow doors, without the least indication that it was a place of meeting. Other ruins, situated almost at the bottom of the rock, are equally considered as the remains of a monastery; they are, however, of the same date as the principal edifice; as for me, I look upon them as advanced redoubts or forts to defend the approach to the palace.

In descending we found, a little nearer to the side of the convent, the ruins of a church. Upon examining them we discovered our false application of the others. But let us elevate our ideas, and look for an origin more analogous to the form of the ruins of our singular monument, and to the enchanting spot upon which it was built.

The name of the Queen's palace has been constantly preserved and transmitted by tradition. Consistently with the distant period in which it was built, if a man had directed the execution of it, he would without doubt have made a fortress of it, and have confined himself to adding an habitation simply for his own use; but the luxury and taste which reigns in that part, which I have named the hall of reception or of the court, make me presume that it is the work of a woman. This part is composed of four square apartments, placed in a straight line, one after the other, with large windows to the north and south in each; so that a view over almost the whole island may be enjoyed on both sides. The doors, which are very large and placed in the middle, enable the eye to command a look through the whole suite of rooms, and thus produce a very fine effect.

It cannot be imagined that this apartment was destined to serve as a place of defence, since its construction is not adapted to that

end, and its site presents no advantage, nor can it be considered as having been a place of constant residence, for the large windows descending to the ground, and open to every wind, repel this opinion: moreover, its not being surrounded with that mysterious obscurity which characterizes the ancient temples, leads one to imagine it could not have served as a place of worship (except indeed for the goddess of the graces). In short, I cannot explain the use these apartments were put to, if they were not appropriated as I said before, to the reception of the court, or as a gallery. The taste and elegance of construction denote the female artist, and the name of the Queen's palace, so faithfully handed down, forbids me to reject this idea.

When I consider the situation of this edifice, I am surprised that no traveller has given an historical or philosophical account of it. Mr. Rooke himself, who had exercised his imagination upon these spots surrounded by so many antiquities, could give me no idea of this building, which overlooks the whole island, and more particularly Cytherea and Idalia, as may be seen by the two plates. Tradition relates, that in ancient times they ascended in chariots. Cythera and Idalia are the two nearest places, where water could have been found in sufficient quantities to have enabled the powerful mistress of this palace to make use of them for her gardens. Then, if this mistress was . . . . . ! Yes, you guess it reader; a true Venus, or one of the types of the Venus of the poets. . . . . If other travellers have visited these ruins, and have given a better founded explanation, do not let me know it, do not destroy my charming illusions of having inhabited during a moment the abode of the Graces, and having entered the loftiest and the most secret recess of the Goddess of Love. Without doubt, when she wished to dispense her favours to mortals, she descended to receive their incense in Cytherea and Idalia; from whence she withdrew to enjoy the company of the gods in her celestial abode above the clouds. Ah Rooke! I am like you, led away by imagination.

In short, in comparing the form, the position, and the antiquity of this edifice *, with tradition and fable, it appears probable that my assertion is correct; that this female had great power in the island; that Cythera and Idalia ought to be looked upon as having formed a part of her gardens; that if a poet had existed in the island he would have deified these objects, and made the heroine, whom he would have compared to Venus, the daughter of Jupiter, the subject of his poem; or perhaps even the universal attraction, which preceded the civilization of the Greeks, or of the Egyptians their masters, and perhaps in this apotheosis, the poetical genius might have immortalized an object which by its nature was far from deserving immortality.

In the most elevated apartment, which is without a roof, is a wild cypress, from which I broke a branch with the fruit on it. I afterwards mounted the wall and loosened the most elevated stone of the edifice.

From this situation, I enjoyed a magnificent view: With the exception of a small corner of earth, hid by the mountains of Paphos, or mount Olympus, the eye embraces almost the whole of the circumference of the island of Cyprus, in a bird's eye view, or as upon a map. Towards the northern side, I discovered the little town of Chirigna, which appears seated at the foot of the mountain. Having made an observation with my compass, and compared it with the geographical position of Nicosia, I discovered the latitude of Chirigna to be 35° 25′ N., and its longitude 30° 1′ 30″ E. from the observatory of Paris. The horizon is of so great an extent, that the eye confounds the sea with the heavens, which appear like a thick fog. There does not exist any spring upon this rock, but I suspect there was one formerly, and perhaps that at the monastery of St. John Chrysostome is only an ancient spring, turned from its original bed.

A very pure air is breathed upon this height, but of such a temperature, that we may be well assured that it was not permitted to

* It appears that the few travellers who speak of these ruins, examined them only at a distance; they have contemplated them in the same point of view as the monks. (Note of the Editor.)

the goddess to dress so lightly as the painters and sculptors have clothed her; at least when she resided at this palace.

The point upon the neighbouring chain of mountains rises in the air, and forms a species of electric conductor. I remarked several times being on the plain, that the clouds which rose from the other mountains, or which were brought by the winds, settled upon its summit. A very favourable phenomenon to the religious illusions of mysticism.

We left the Queen's palace at nine in the morning, and had as much difficulty and danger in descending the rock, as we had in ascending it; having arrived at the foot, I remounted my mule, and returned to the monastery at ten to join the Doctor and my servant.

After an hour's repose we descended the last range of basaltic mountains, afterwards the clay hills, which are at the foot, and arrived in the plain at half past twelve, therefore it takes two hours and a quarter to descend from the summit of the point where stand the ruins of the palace to the plain.

Keeping to the southwest, at one o'clock we crossed the torrent of Nicosia, in which there is water only in rainy season. We afterwards passed a village called l'Aïmaha, and entered Nicosia at two.

The next day, the 5th of April, we left this capital at eight o'clock, directing our course to the south east by the great plain, and afterwards by the clay hills; about eleven we turned to the south, in following the left bank of a small river, which we crossed at noon a short time before we entered Idalia. This place, so celebrated for its groves, is now nothing but a miserable village, situated in a valley almost entirely surrounded by hills of pure white clay, absolutely barren, which presented the most dismal appearance. The houses are badly built, and have a miserable look.

The inhabitants are very poor; there are but a few trees and gardens. They cultivate corn and barley only. In a word, the modern Idalia exactly resembles the poorest village in the

plains of Beauce, and forms the dullest place which imagination can conceive. It is said that the ancient Idalia was upon a little eminence, a mile distant from the new. I went there, but could not perceive the slightest vestige of antiquity. I discovered from it the rock of the Queen's palace, as it is seen in the Plate XXII.

Not finding any thing worthy our attention, we set out again at a quarter past two, and having passed through a village, and a very barren country, between two little mountains of clay, destitute of any verdure, we again saw the plain, leaving the village of Aradisso upon the left. At six o'clock we entered Larnaca. It is the most considerable town after Nicosia; it is also a bishop's see, the residence of all the consuls of some European merchants, and of several Greeks, protected by different nations, who share the privileges and immunities of their respective flags. It is for this reason that a degree of freedom and civilisation distinguishes this place from the other sea ports of Europe.

On the day of my arrival, the Turkish governor, who is scheriff, came to make me a visit with his large carbine at his side. The next day the bishop also came to see me, attended by a numerons suite. The consuls and the nobility of the town also paid me the same honours.

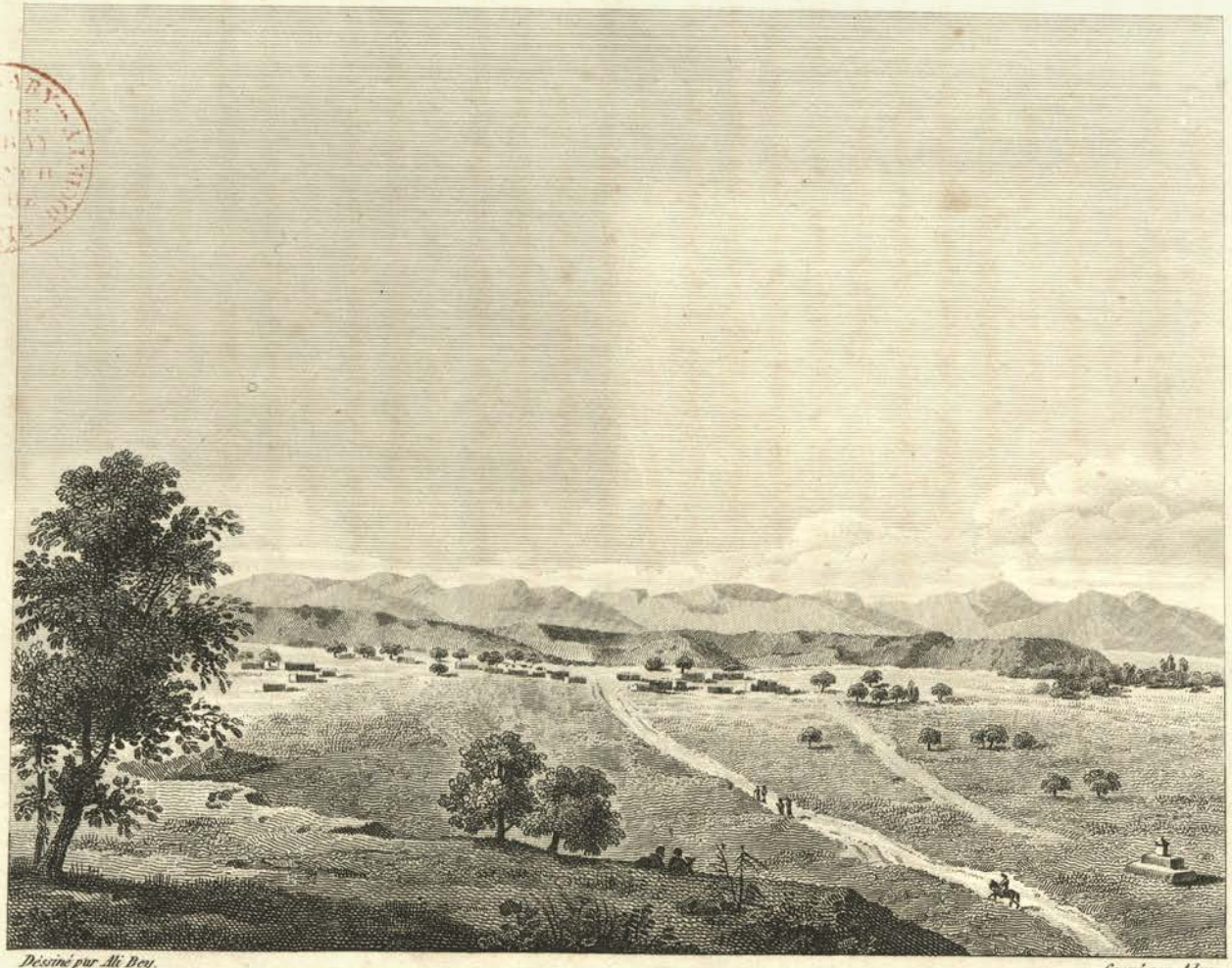
The roads of Larnaca appeared to me very open and unsheltered; but its geographical position, facing the coast of Syria, causes many ships to put in there.

At the distance of a mile from Larnaca is a borough called Scala, where the English and two other consuls reside. The landing place is also there.

By good observations I found the longitude of Larnaca to be 31° 27′ 30″ E. from the observatory of Paris, and the latitude 34° 56′ 54″ N.

On the 8th of April at two in the afternoon we quitted Larnaca in a S. S. E. direction; we soon came to an aqueduct of a considerable length, but of a mean construction. At a quarter past three

XXII.



Désiné par Ali Bey.

Gravé par Adam.

we arrived at the garden of a country house, and stopped there about half an hour; upon leaving it, the clouds began to gather, and notwithstanding the diligence we used, the rain overtook us before we arrived at Mazzotos, where we halted at six in the evening. The plain which we crossed is a little fertile, bounded on the left at the distance of two or three miles by the sea, and on the right by mountains. Mazzotos is a poor village, situated upon a good soil, at the foot of the mountains.

On the 9th, at half past five in the morning, we began our journey towards the S. W.; at six we turned towards the west, after having crossed a fertile country, which the inhabitants call Laconicos; and which, they say, was formerly inhabited by a nation of that name. I was given to understand that upon the right I should see the ruins of Alamina, which ought not to confounded with Salamine. At seven o'clock we crossed a little river, and an hour afterwards another. At nine o'clock we stopped upon the bank of the river St. Helena. At the mouth of this river there is a small port and a large harbour, which is called St. Helen, on account of the princess of that name, the mother of the emperor Constantine, who disembarked there upon her arrival from the pilgrimage to Jerusalem.

At ten in the morning we set out, and followed the sea coast. At two in the afternoon we passed the ruins of Amathante; a quarter of an hour afterwards, we crossed the river of that name; and at a quarter past three we arrived at Limasol.

CHAP. XXVII.

VOYAGE TO PAPHOS. — LA CUCLIA. — BEAUTY OF THE WOMEN IN CYPRUS. — YEROSHIPOS APHRODITIS, OR SACRED GARDEN OF VENUS. — KTIMA. — ANCIENT PAPHOS. — MODERN PAPHOS OR BAFFA.

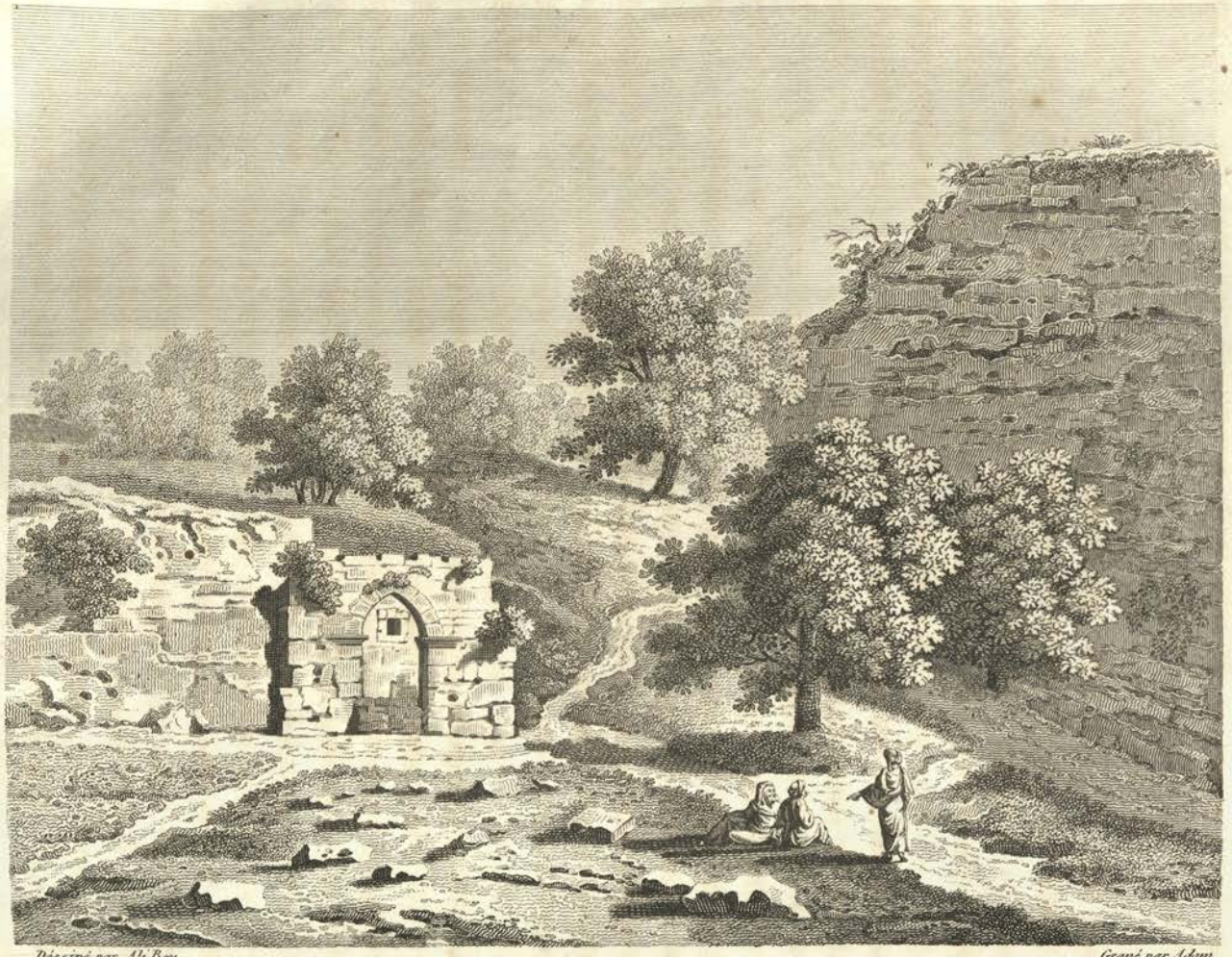
ON Wednesday the 23d of April, at seven in the morning, I quitted Limasol to go to Paphos; we first took the direction of W. S. W. and two hours afterwards we bent our course more west, and passed by Colossi. Having crossed the river, which runs to the south, we arrived at Episcopi, where we stopped till four in the afternoon; when we resumed our journey in the same direction; at half past four we passed St. Thomas, and at six we entered Lataniskio, where we intended to pass the night.

The plain of Limasol continues to Colossi, and the Cape of Gatta discovers itself towards the south.

Colossi is a village surrounded with gardens, with much water. Here still exists a strong square tower, which is said to have been built by the knights templars; with a large aqueduct at the side of it, which is still in use. Both of these works are of unpolished marble.

Episcopi, which is delightfully situated, is larger than Colossi; every house is surrounded with gardens, trees, plantations of cotton, and with land sown with grain. This village is situated at the foot of the mountains, which project to the sea, and it overlooks a very fine plain and the coast. Fresh water flows in abundance, the soil is excellent; and these circumstances combined render Episcopi a truly charming spot, and infinitely more worthy of the goddesss than Idalia and Cythera.

Episcopi was anciently a very rich city, it contained large sugar manufactories; there remain at present the ruins of an aqueduct, immense store-houses or vaults, and several Greek churches, with



Dessiné par Ali Bey. *Gravé par Adam*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1 1815.

paintings in fresco. At present it is an inconsiderable village, composed of Turks and Greeks, who have each their separate quarter. The women appeared to me to enjoy a great deal of liberty, but I could not perceive that they were handsome; perhaps my unhappy stars did not permit me to see those that were so.

After leaving Episcopi we climbed the mountains, which are entirely calcareous, and have perpendicular fissures towards the sea, which make the road the more dangerous, as the soil is an inclined plane of rock, level and barren, upon which the horses feet could take no hold. After passing this dangerous road, we journeyed upon the mountains amidst woods of cypress, oaks, and mastick, covered with aromatic plants, that perfumed the air.

St. Thomas is a very small village, situated in the mountains; Lataniskio, a little larger, is in the same situation, and is as it were in the centre of this range of mountains.

From Lataniskio I discovered very plainly the Cape of Gatta, the extremity of which appears about seven leagues distant to the south-east.

The greater part of the inhabitants of Lataniskio are Turks; they appear an honest and industrious people, very cleanly dressed, and for the most part in white. They all let their beards grow, which are long, bushy, and generally red. Their repasts are served up with neatness and cleanliness. They would be happy if they were not so extremely oppressed by the government, and they are so even more than the Greeks; for the most miserable among them pay each one hundred piastres yearly. These respectable mountaineers caused me pain, and excited my pity; they are good Mussulmen, and on that account worthy of a better fate.

The next day, the 24th, we left Lataniskio at half past eight in the morning. We descended a deep ravine, at the bottom of which is a fine spring, which, like many others that I observed in the island, is adorned with a little frontispiece

See Plate XXIII.

The ravine was more than 240 feet perpendicular in depth, and presented an infinity of horizontal layers of calcareous rock and coarse marble; the sides, which were not perpendicular, were covered with a thick wood.

At a quarter past nine we passed by Talectora, now a poor village, formerly great and rich, if one may judge by the ruins of the churches, and other large buildings which still remain; it is situated upon the declivity of a mountain, and surrounded with superb valleys, many of which are cultivated.

At three quarters past eleven we left this branch of mountains entirely, and crossed a small river at a short distance from its mouth. The sea-coast at this place runs E. S. E. and W. N. W. We continued our route N. W. and arrived at Couclia, an ancient palace, situated upon a high hill, half a league distant from the sea. There was a village of the same name, almost entirely in ruins, and which now contains only about ten families. The palace is of stone, composed of a large court yard, surrounded with stables, and storehouses; the habitable part is on the first story, but the whole building is going to decay.

Some authors represent Couclia as having been the ancient Cythera, and others consider it as the ancient Arsinoe. We refer to the scientific part of our work for these historical and geographical points. The inhabitants look upon this spot as the garden or favourite dwelling of the queen Aphroditis, (the Greek name for Venus). This palace commands a large and fine plain, well watered by some brooks and rivers. It at present belongs to one of the Grand Seignior's sultans, but is abandoned by him to the care of farmers and under-farmers, who neglect the cultivation, and let the trees perish. This canton, which might be an abode of delights, and nourish thousands of inhabitants, is becoming by little and little a perfect desert.

The administrator or the principal farmer of Cuclia inhabits the palace; he is a Greek christian. He was absent, but I sent him, at my return from Paphos, a description of some of the antiquities which are near here.

From Couclia the sea may be seen at half a league's distance towards the S. S. W. as also a Turkish village called Mandria, which is a mile distant in the same direction.

At the moment of my departure a Greek priest conducted me a short distance from the door of the palace, and shewed me upon the middle of a hill two spots newly discovered, where were fine Mosaic pavements. Each spot was about three feet diameter. I am surprised that some amateur of the fine arts has not discovered the rest, since the coat of earth which covers them is only some inches thick. The priest told me that upon this spot stood the palace of Aphroditis.

At half past four in the afternoon we left Couclia, taking a N. W. route. We crossed a river upon a pretty bridge of one arch, with a Turkish inscription. At five o'clock we passed another river, and the villages of Dimi, Ascheia, and Coloni, situated near each other. At seven in the evening we arrived at Ieroschipos, which signifies in Greek sacred garden; it is the name which this place has borne since the most distant period. It is represented as being the spot where the sacred garden of Venus, or Ieroschipos Aphroditis, was, when the goddess resided at Paphos.

Upon the vast platform of rock which commands the sacred garden, there is towards the N. W. a little village, called also Ieroschipos, composed chiefly of Turks, with some Greeks. We lodged at the house of a man of the latter nation, named Il Signor Andrea Zimbolaci, an agent of the English consul. His flag was flying upon the roof of the house. He is a man of wealth, very civil, and has adopted entirely the costume and manners of the English. His eldest daughter is worthy to inhabit the Teroschipos Aphroditis. She is the most perfect beauty I have seen in the island of Cyprus, and without being very fair, her figure is truly a model of grace and perfection.

Notwithstanding these advantages, I found in the daughter of the Signor Zimbolaci the characteristic defect which I remarked in all the women of the island, that is to say, an air of reserve and sil-

liness; and the bosom little resembling that of the beautiful Europa, whom Metastasio has described in this verse *Quel bianco petto rilevato, e mobile.*

In reality this woman, as well as the others in the island, had too full a neck. Perhaps it was the costume which made it appear so, or because it does not sufficiently support the form. Having remarked her hair, I recollected that in Africa the women dye theirs. I therefore begged her father to tell me candidly if his daughter did so; he owned that she did; and ordered his wife to shew me a plate which contained a sort of powder, which all the women in the island make use of for this purpose; and which they obtain from Alexandria. Thus then the women of Cyprus owe this part of their beauty to Africa. Since I am in the land of beauty and the graces, I hope it will not be deemed amiss, if I speak of the fair sex whenever an opportunity presents itself. Zimbolaci's daughter is unhappily married to the captain of a merchant vessel, whose society she seldom enjoys, without receiving from him a severe beating with a stick. This unfortunate woman, who is about twenty years of age, generally passes her time in a state of solitude and widowhood. I remarked in this house a Musselman servant, extremely fair and pretty, with an air of rusticity which gave her the appearance of a Swiss mountaineer. But no, it is impossible to find the remains, or the idea of the ancient Cyprian beauty among the Musselmans; it is not among them that we must look for it. Their women are handsome without doubt, but we must not forget that the Turks, who are of Tartar origin, have mixed their blood with the Georgians, the Circassians, and the Mingrellians, introduced into their harems. It is among the Greeks that we must look for the type of the statue of the Venus de Medicis; but how can we discover it since the women hide themselves from our view? Again, another idea; has this type ever existed? Does the little merit of the other Grecian women serve to enhance that of the Cyprian women? Perhaps the coquetry and dissolute manners which formerly reigned in the island, added to their beauty, heated the imagination of the painters,

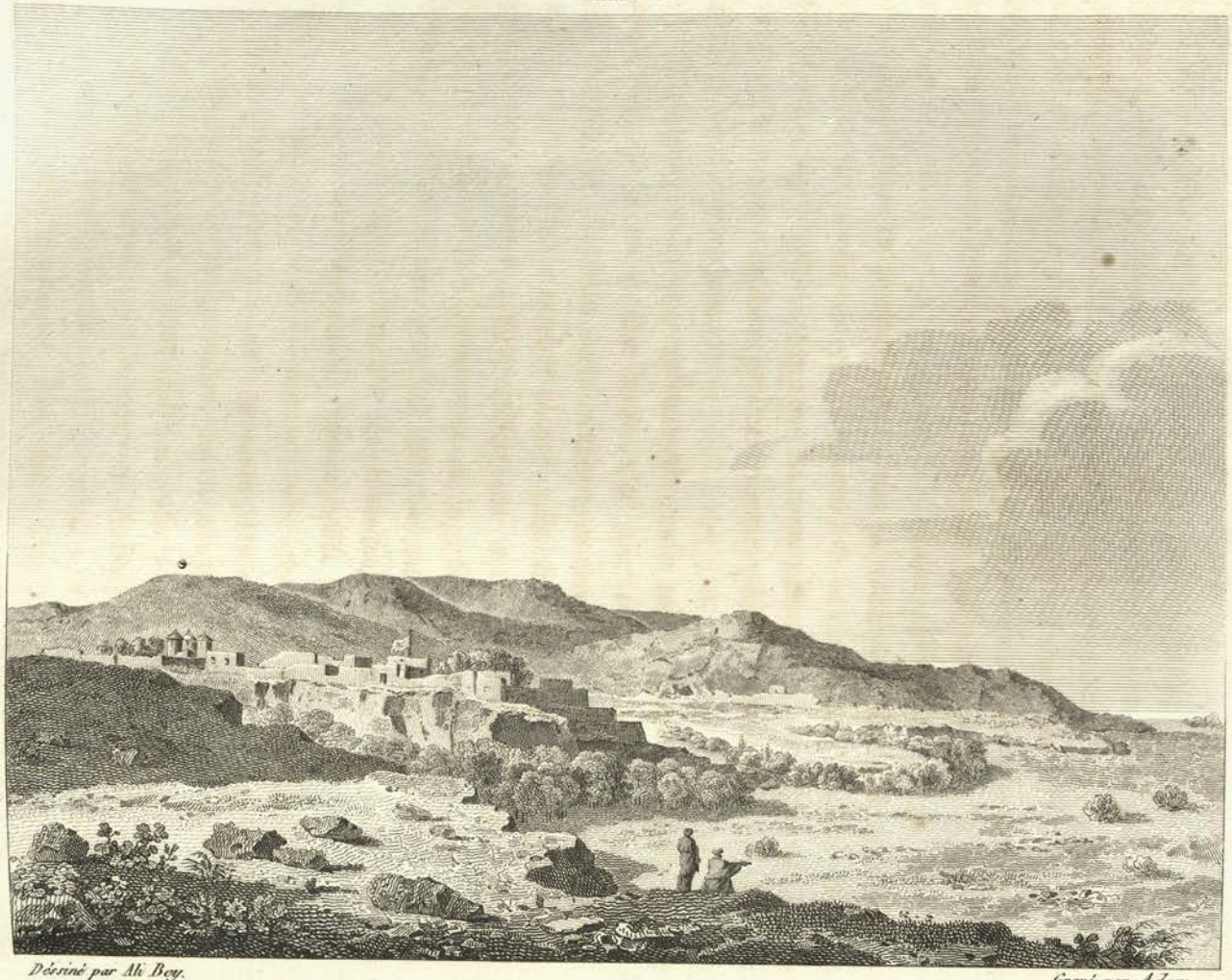
XXIV.

Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1815.

XXV.



Dessiné par Ali Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees Orme & Brown, London, Nov. 1, 1814.

sculptors, and poets. I own, that leaving out of the question the monastic appearance which the modern Grecian women have in my eye, and which is caused perhaps by the fear and terror that their political situation inspires, their round faces not sufficiently oval, and consequently without expression; their hanging breasts, and their ungraceful walk, give me very little idea of the beauty of their ancestors, which is so much extolled; if I am to judge by the women who passed for handsome in the country, and whom I thought so in a certain degree.

The next day, Friday, 25th April, I went to visit Ieroschipos Aphroditis, or the sacred garden of Venus. It is a plain upon the sea coast, which may be about two miles long*, and slopes gradually towards the sea shore. The upper part is surrounded by a perpendicular height of horizontal layers of calcareous rock, which forms the prevailing feature of the country, and gives the appearance of a cavern to the garden; for on whatever side you enter, you must descend a ravine; and when the wind blows strongly (which it did when I was there) upon the high land, it is perfectly serene in the garden. At different parts in the rock several streams of pure and limpid water gush out; and it may be perceived that there were many others formerly in various places. As the water comes from above, it may have been easily distributed in different parts of the garden on account of its descent. The rocky heights form several windings, as may be seen in the Plate, which diversify the picture, and facilitate the division of the garden into several compartments, in which there are several grottoes or habitations, hewn out of the rock, such as may be seen in the Plates XXVI. and XXVII.

The principal descent appears to me to have been a sort of staircase also hewn; it exists at the side of the present village, the vault of which is fallen in, and leaves the passage incumbered with ruins, which confirm me in my opinion that the garden was entered by a grotto similar to that I have mentioned. Perhaps the candidate

* See Plates XXIV. and XXV.

was detained here to undergo his probation, or to participate in the mysteries of initiation; in this case, when he was restored to light in the garden, he thought himself transported into the celestial regions. It is certain that this rock is considerably undermined, for it may be observed, that in several places there are many openings and fallings in; and, according to this hypothesis, who could describe the obscure labyrinth, which those who were to be initiated had to traverse, before they entered into the garden? We know the terrible initiations of Isis and Osiris. We know also, that Pythagoras wished to participate in the mysteries of Diospolis, and was obliged to submit to the cruel operation of circumcision. I imagine this ceremony was customary in the initiations of Aphroditis. I speak of these initiations prior to those which were exercised in the temples of the goddess.

All the garden is now sown with grain and tobacco; there are no trees, except a few in the hollows of the rocks; and no spontaneous vegetable productions, except some miserable plants, specimens of which I have added to my collection*; so that the celebrated spot, which was the delight of Greece and of Asia, is now become the dwelling and the tenement of a poor farmer.

In the middle of the garden are the remains of a Greek church, called Aya Marina. Among these ruins I remarked the capital of a fluted grey marble column, very simple, and elegant.†

At the foot of the village of Ieroschipos, and in the garden, is the principal spring, which gushes from the rock; it supplies an abundance of excellent water, as do all the others in the neighbourhood.‡ The same day at half past three in the afternoon, I quitted the village and directed my course W. N. W.; and leaving the port of Paphos or Baffa on the left, arrived at ten o'clock at Ktima, the residence of the governor, and the see of a Greek bishop.

The present governor, who is named Alaï Bey, is looked upon as the second Turkish dignitary in the island. I alighted at his house,

* See Plate XXVIII. † See Plate XXVII. ‡ See Plate XXVI.

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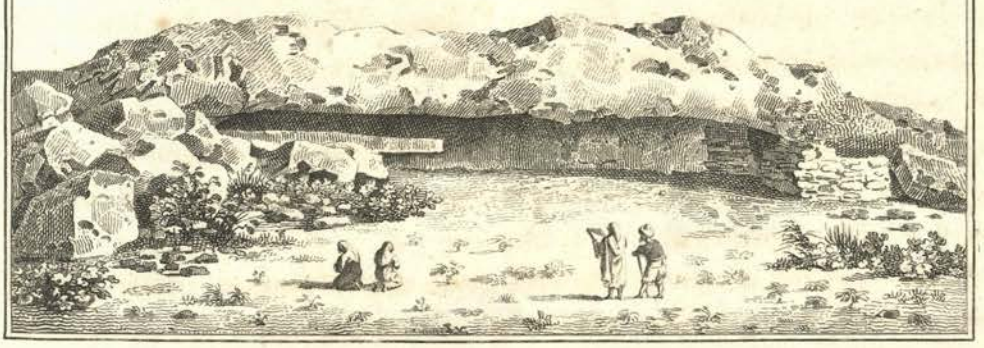

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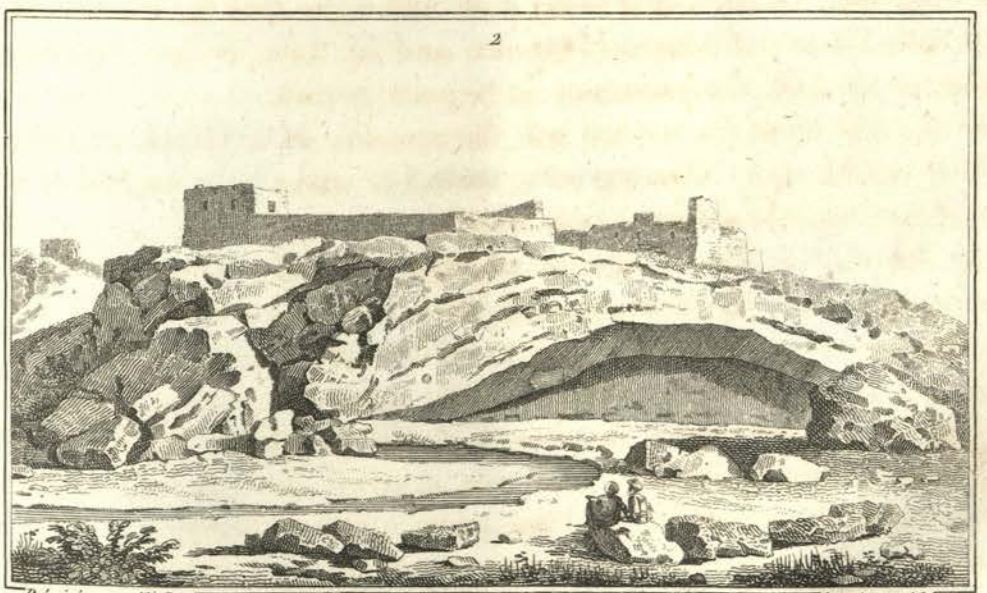

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Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1815.

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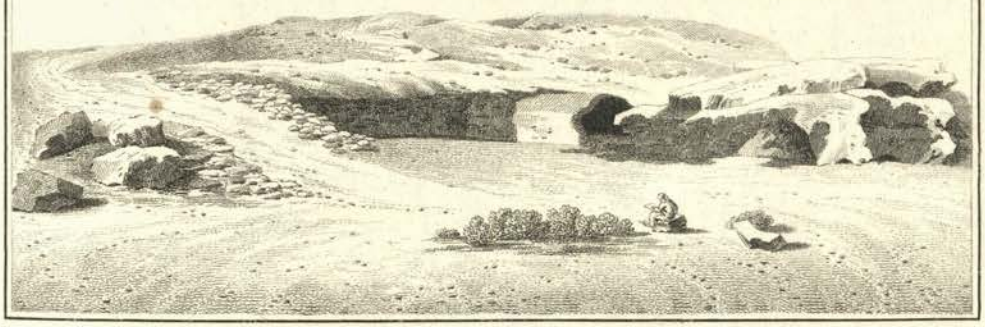

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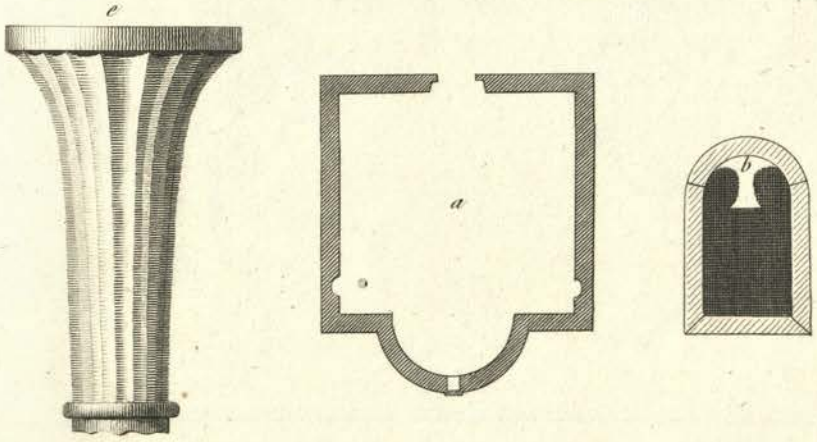

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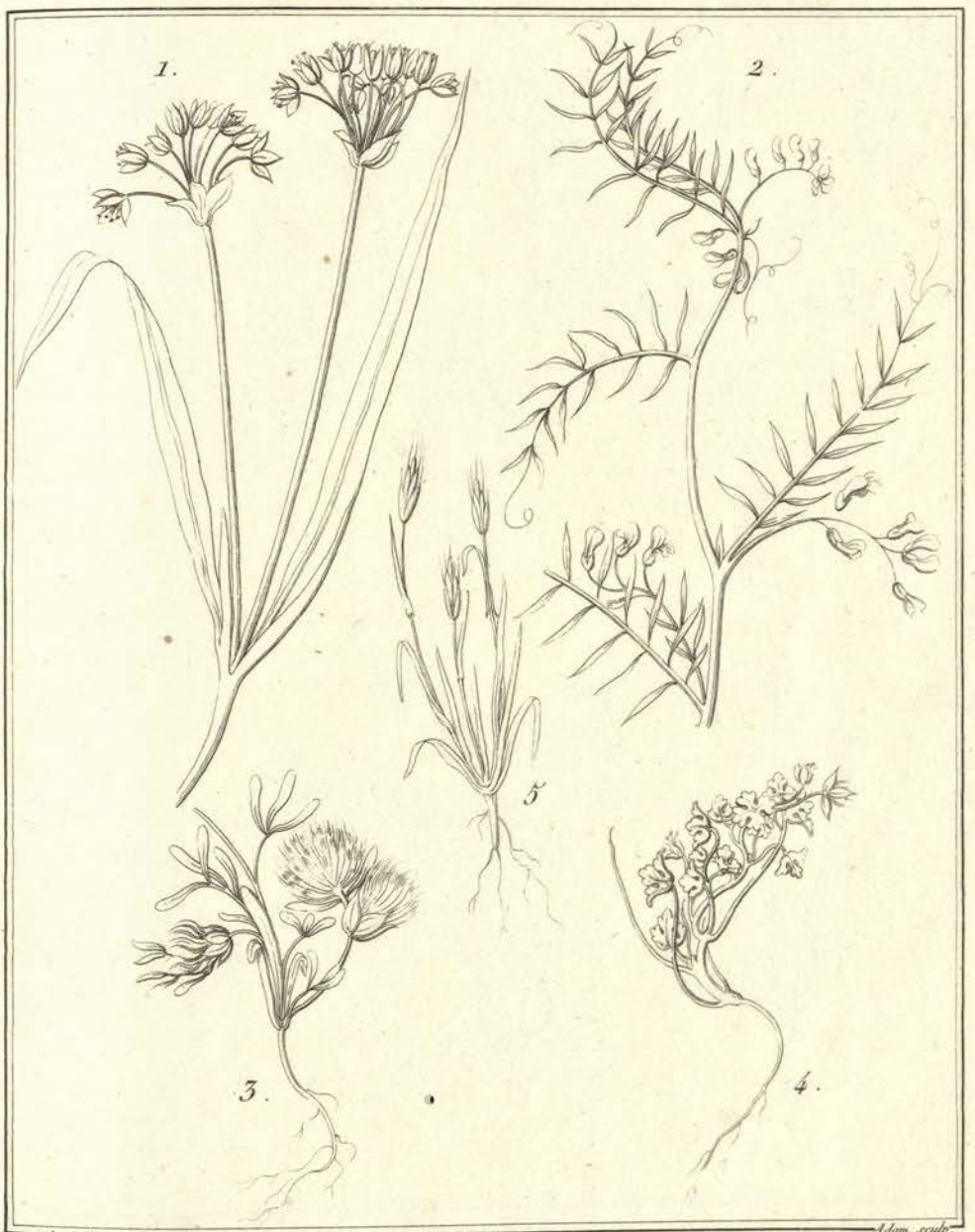
Dessiné par Ale Bey.

Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1813.

XXVIII.



Dessiné par Ali Bey.

Adam sculp.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1.1815

Dessiné par Ali Bey. Adam sculp.

Published by Longman Hurst Rees Orme & Brown London Nov 1 1815

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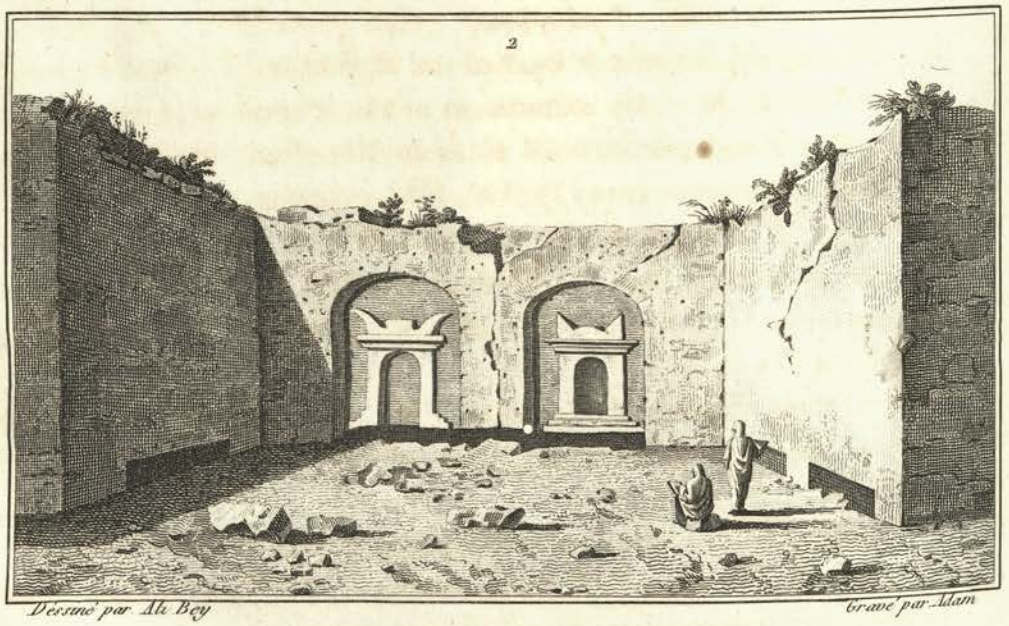

Dessiné par Ali Bey *Gravé par Adam*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov.1 1814.

he received me with pomp, for he made me enter on horseback as far as the door of his apartment. An elegant repast was afterwards served up. Alaï Bey was a man more than eighty years of age, extremely polished, and had occupied his station during many years, being universally beloved by the Turks and the Greeks.

After the repast, I went to a house which had been prepared for me, where I performed my ablutions; and then went to the mosque, which, though small, is very pretty. It was formerly a Greek church, dedicated to St. Sophia.

The town of Ktima, though formerly considerable, is now nothing but a labyrinth of ruins; and has the appearance of containing twenty or thirty thousand inhabitants, whereas it really contains but about two hundred Turkish and twenty Greek families. The bishop's palace, with its dependances, is in a separate quarter. The bishop was absent, and it appears he fixes his residence in an interior town, which is said to be tolerably large, and its inhabitants composed entirely of Greeks.

Having made some observations at Ktima, I found its latitude to be 34° 48′ 4″ N. An immersion of the second of Jupiter's satellites made the longitude 2° 0′ 9″ E. from the observatory of Paris; and a lunary distance gave 1° 59′ 40″; consequently the mean longitude is 1° 59′ 54″ of time, or 29° 58′ 30″ degrees E.

The port of Baffa is a league and a half to the south of Ktima, accordingly its latitude is 34° 46′ 34″ N. and its longitude the same as Ktima.

The next morning, Saturday 26th, after having received the visit of the respectable Alaï Bey, I set out for the ancient Paphos, which is distant half a mile upon the sea coast.

In approaching the ancient Paphos, I perceived nothing but some detached and isolated rocks in the plain; but what was my surprise, when, upon examining them, I discovered that the inside of each was excavated with the greatest regularity, and that they formed habitable houses *; my astonishment encreased, when I found under

* See Plate XXIX.

ground the image of a tower, entirely hollowed in the rock. The ceilings of the apartments in these subterranean houses were hewn in low vaults, but there were some that were not arched; the walls well polished, perpendicular, and at right angles. Some of these edifices have the appearance of a palace, with courts, galleries, columns, pilasters, and all the elegance of architectural ornaments that can be imagined. The whole glitters with the same beauty as gilding, the polish being completely perfect, notwithstanding such a great lapse of time. When this effort of man is considered, it produces a feeling of veneration for the constructors of a system of works, which appears antecedent to books and medals of the highest antiquity. The rock, in which the edifices are, is composed of a yellowish white calcareous sandy stone, with a small grain, forming oblique horizontal layers.

In one of the excavations some columns are broken, and the capitals remain fixed to the architrave, because they form one body with the cornice. It is a surprising spectacle.*

Although these edifices might be looked upon as catacombs on account of their situation, and the number of narrow niches which appear to have been destined to receive the coffins; yet the want of these niches in many apartments, and the communication between the niches in others, as also the species of ornaments which have been adopted, make me presume they have also served as habitations. The vast extent of these ruins give birth to the idea that many interesting objects might be found, if well directed researches were undertaken as at Herculaneum and Pompeii. The antiquity of these two latter cities is not so great as that of ancient Paphos.

The tradition that this place and Ieroschipos were the abode of Aphroditis or Venus, is too well founded to be shaken by doubt; and these vast caverns support the idea of the mysterious initiations of the goddess. But could this goddess of Paphos, and that of Idalia and Cythera, and consequently the Queen of the palace, the ruins

* See Plate XXX.

XIII.

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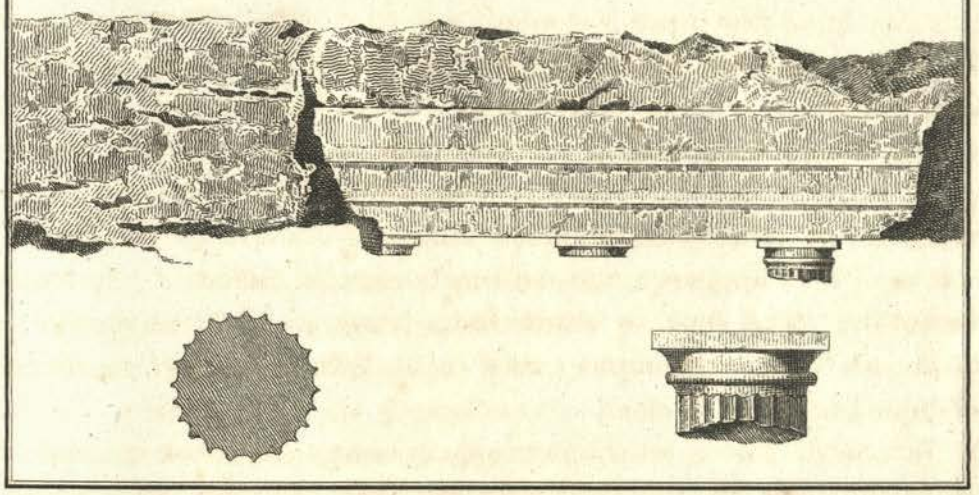

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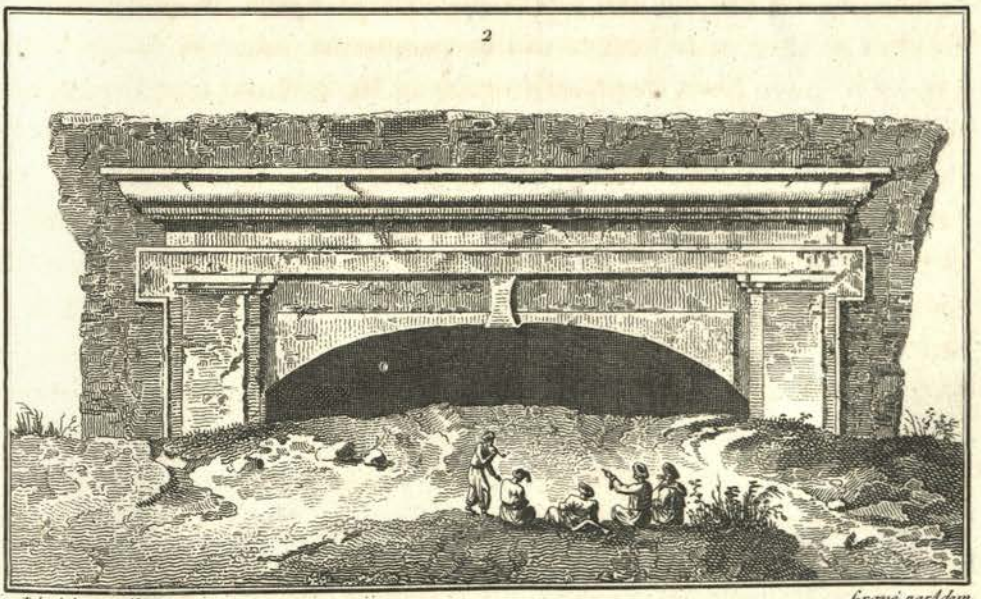

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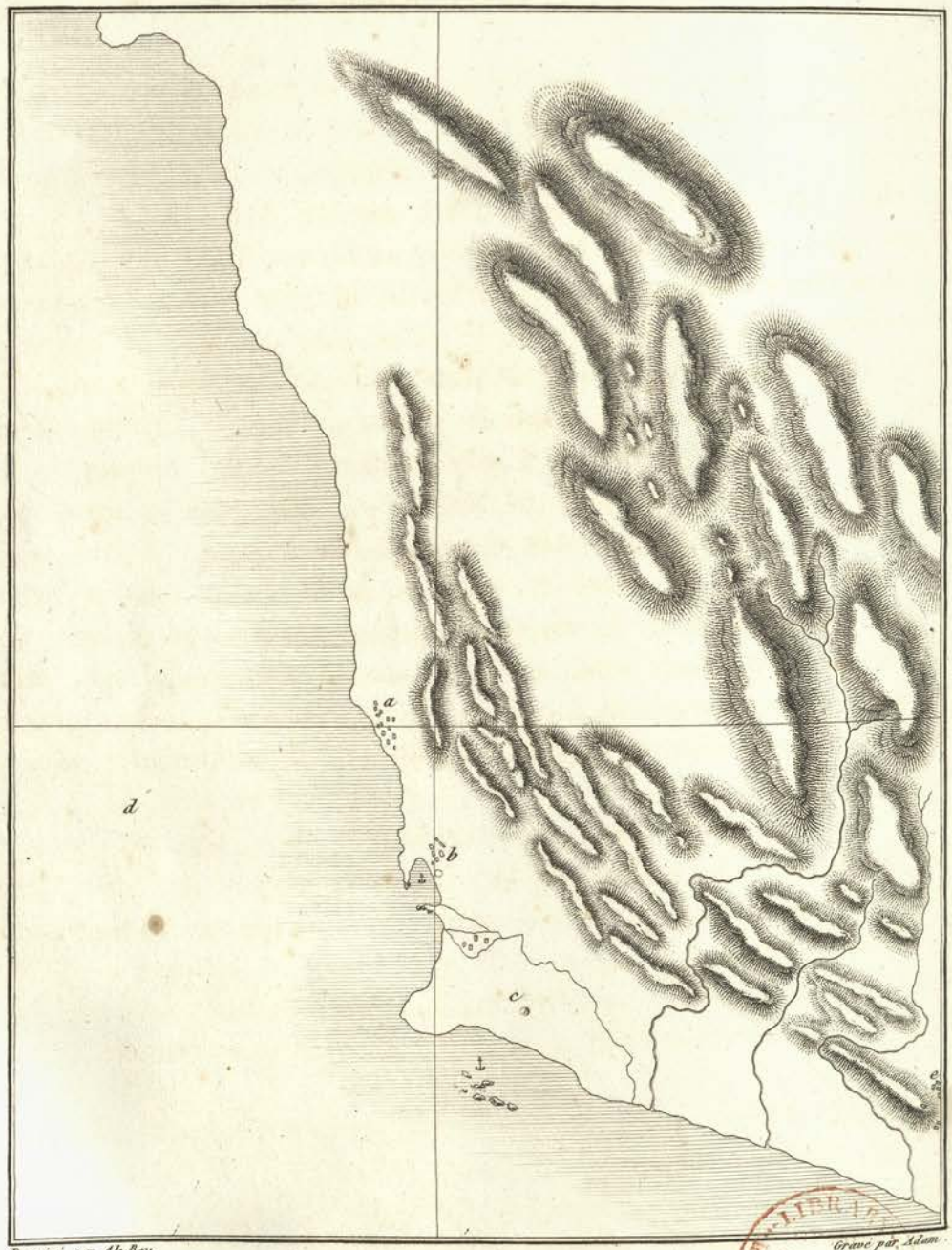
Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1, 1814.

XXXI.



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of which are upon the highest summit of the Nicosian mountains, be the same? I do not think it, for it is evident that the style of architecture of the palace is very different and more modern than that at the ruins of Paphos.

This principle once established, it may be imagined with a degree of probability, that there have been two Queens named Aphroditis or Venus; of whom the first reigned at Paphos, at Ieroschipos, and at Cuclia; and the second at a later period, inhabited the palace upon the mountains of Nicosia, and gave laws to Idalia and Cythera; both of them existing antecedent to the historic period. The poets confounded them, and formed of them one goddess or sovereign only of Cythera, Idalia, and Paphos; in each of these towns they dedicated temples as to one and the same object. These are the results of my observations. I submit them to the opinion of my readers, who in the event of not being disposed to agree with me, may perhaps say *se non e vero, e ben trovato.* I love truth, and am always disposed to sacrifice to it every system which is not founded upon geometrical demonstration, or incontestible facts. Unfortunately when the question is concerning facts which took place so long before our own time, we are in some measure obliged to be contented with probabilities, or condemned to learn nothing.

It is to be remarked that the ancient Paphos, situated upon the sea shore, is a monument of the stationary condition of the Mediterranean Sea, which during so many ages has not sunk a single inch from its general level. Indeed the rocks, out of which the ancient Paphos is hewn, are formed by the sea; but this must have occurred at a period antecedent even to the last great revolution of the globe.

Having observed the sun whilst exploring the ruins, I found my latitude to be 34° 48′ 4″ N., and as they are situated exactly to the west of Ktima, the position of the latter remains perfectly confirmed, as well as the port of Baffa.

In the afternoon I left the ruins, and set out to go to the New Paphos, a sea port at half a league distance; which the Turks and the nautical maps call Baffa. *

This place was formerly of great consequence; as proofs of which, there are still an infinity of columns, arches, and other ruins remaining. It is now composed of only a few habitable dwellings, scattered among the ruins, with some gardens. †

The port is small and choaked with sand, so that only the smallest boats possible can enter. On the point of a rock to the south-west is a strong tower built by the Turks, and furnished with artillery. The moment we were perceived, the flag was hoisted, and my respectable friend Alaï Bey had given orders to salute me with three pieces of cannon upon my arrival at the tower; but it was late, and I continued my journey without stopping. Upon a bank of the sea facing the harbour, and in a small rock, there is an excavation in the form of habitations, the entrance of which is stopped up; and upon the bank itself, there are the remains of a great number of columns, which attest the existence in former times of a magnificent monument. They are of a blackish grey marble, and highly polished. The inhabitants say it was a palace of Aphroditis. Perhaps the caverns were cotemporary with the goddess; but I believe the edifice, whose form it was impossible to distinguish, was a temple dedicated to her name, or worship, and constructed long after her time.

After having cast an eye over the labyrinth of the ruins of the New Paphos, we returned the same evening to Ieroschipos.

* See Plate XXXI. † See Plate XXXII.

XXXII.

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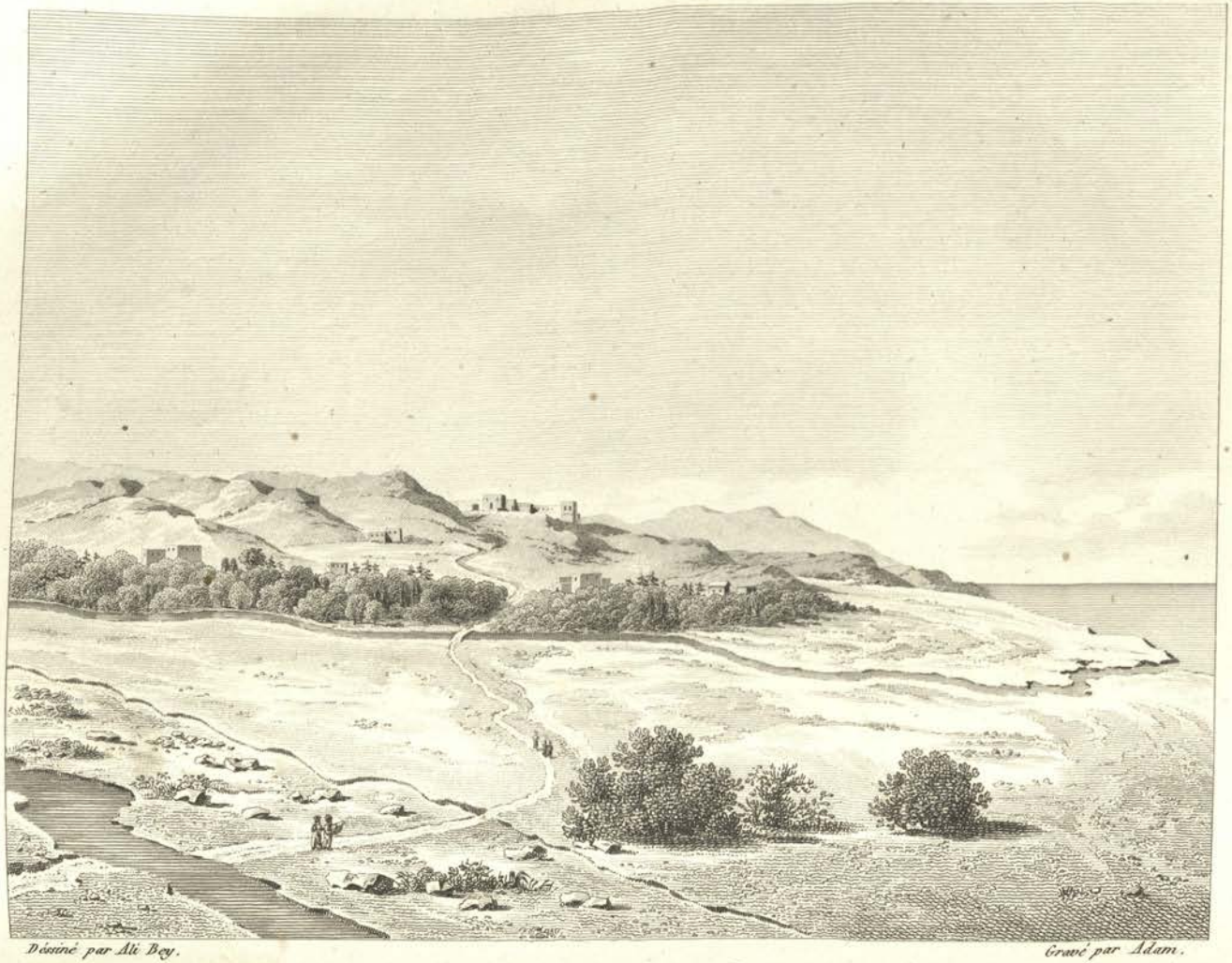
XXXIII.



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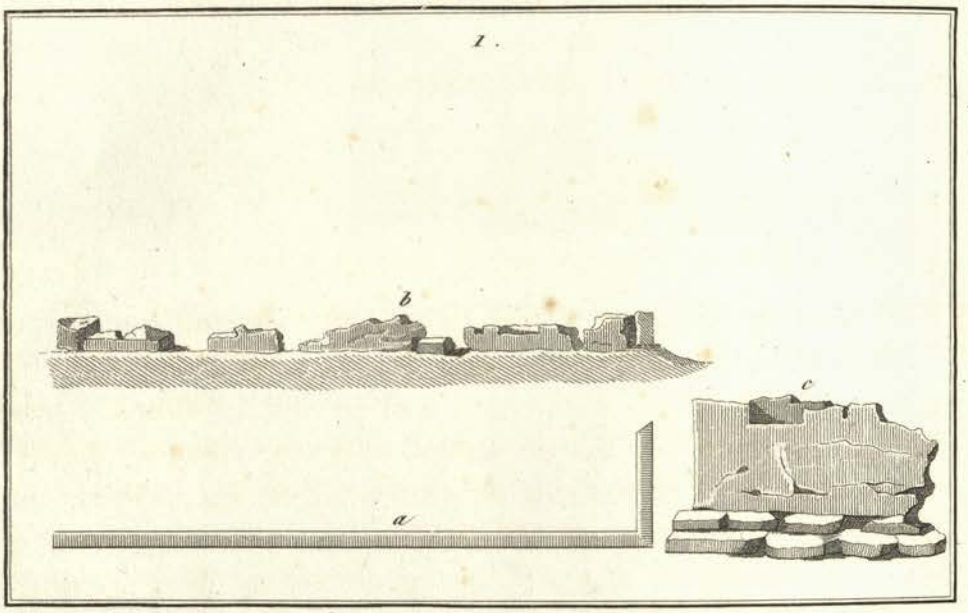
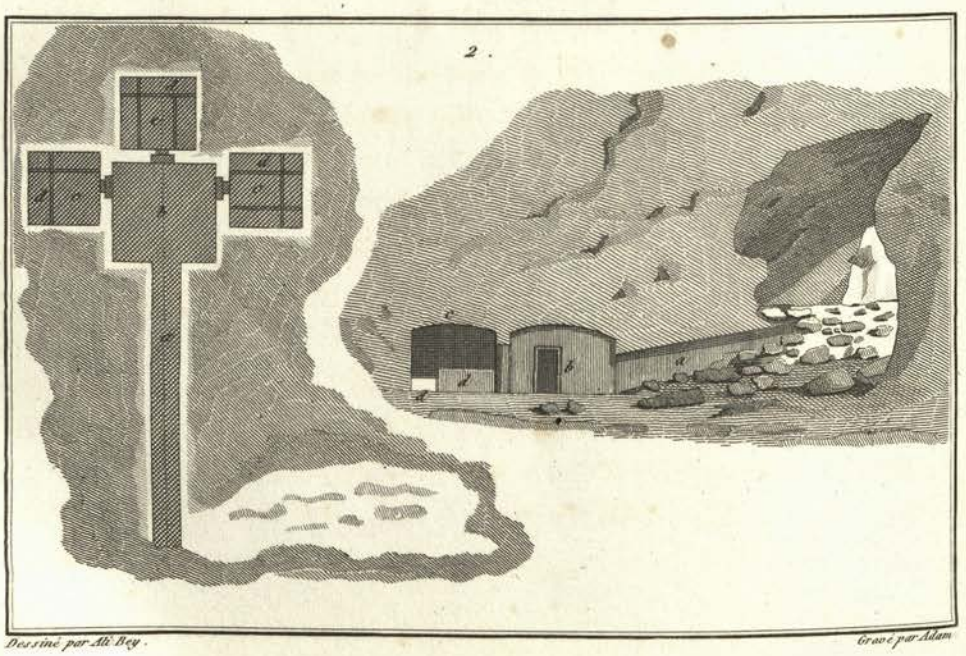
XXXIV.





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CHAP. XXVIII.

GIGANTIC RUINS AT CUCLIA. — RETURN TO LIMASOL. — AMATHANTE. — RUINS. — CATACOMBS. — GENERAL CONSIDERATIONS. — VOYAGE TO ALEXANDRIA. — LANDING.

THE next morning, the 27th April, after having visited other catacombs, or subterranean abodes, at a short distance from Ieroschipos, we set out for Cuclia, and passed by Coloni Ascheïa and Dimi. There exist, in the second of these villages, the ruins, and some arches of an ancient aqueduct, which supplied the sugar manufactories of this country with water.

The chief farmer of Cuclia, who expected us, had prepared a large dinner. He complained much because the Sultana, the mistress of the province, would not expend any thing for the preservation of the domain, which was falling to decay every day, and which will soon be in ruins. He pays twenty purses, or ten thousand piasters per annum.

There are only a very few trees to be seen now in this canton; but it may be seen by the disposition of the waters, that there were formerly gardens, as also palaces, and other considerable buildings. *

Among the ruins which remain at Cuclia, is an object which surprised me; that is, several parts of a wall †; but what a wall! It is composed of two enormous rows of stones, forming the base, and lying flat upon each other. Above rises a range of stones, which, being put immediately side by side, form of themselves the wall, as well in height as in thickness. This colossal work appears to have been raised by gigantic hands. I could hardly believe my eyes. I tried

* See Plate XXXIII. † See Plate XXXIV.

to imagine that this construction was perhaps an ancient petrifaction; its blackish colour, and a tendency to decomposition, made me lean to the idea: but it is impossible to mistake; they are stones, and stones of such enormous dimensions, that it is astonishing to conceive the efforts which must have been used to transport them thither, and to put them in their places.* It is reported that these ruins, as also the Mosaic pavement, mentioned in a preceding chapter, belonged to a palace of Aphroditis. I admire the authors of such a work; and in contemplating the remains of this wonderful edifice, attributed to a woman, it called to my recollection Catherine II. ordering the base of the statue of her husband to be brought from a distance.

Near these colossal ruins, there are others which appear to have belonged to the middle age, upon which may be seen inscriptions, bas-reliefs, and some paintings in fresco, of very good colouring.† The wife of the farmer at Cuclia was very handsome, though too lusty. Her two servants were equally handsome; but all three have round Greek faces.

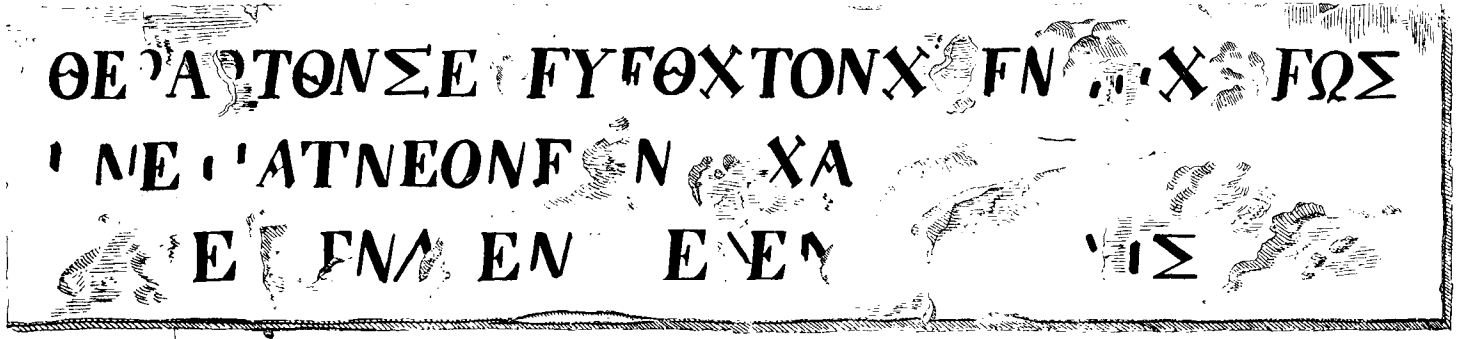
I was assured at Paphos, and at Ktima, as well as in all the district, that the women were handsome.

The 28th, we were detained by a hurricane until noon, when we set out for Limassol, by the same road we came. We slept at Latinishir, where our good Turkish mountaineers waited for us with a good supper of milk; and the next day we arrived at Limassol. A few days after, I went to visit the ruins of Amathante, which are a league to the east of Limasol.

Amathante was an immense city, situated upon several hills, upon the sea shore. It must have been a very strong and considerable place, according to the numerous ruins which exist; but they are

* These walls are of cyclopean construction. There are a great number of them in various towns of Italy. See the eclaircissement required by the class of the fine arts of the Institute of France, upon the construction of several military monuments of antiquity. Paris, year 12, in 4to.—Note of the Editor.

† See Plate XXXV.



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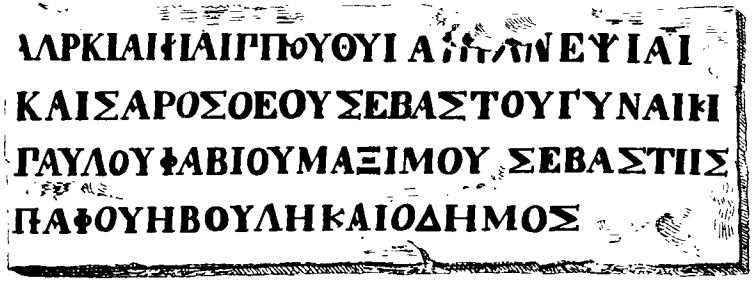

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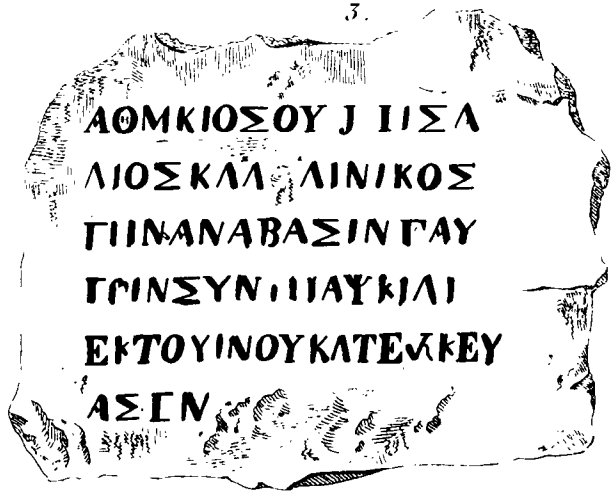

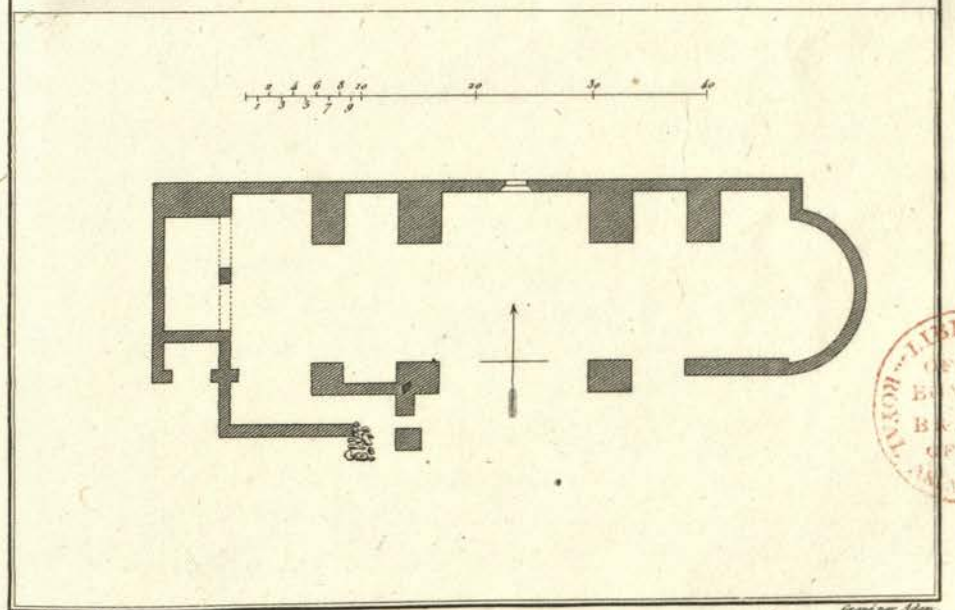

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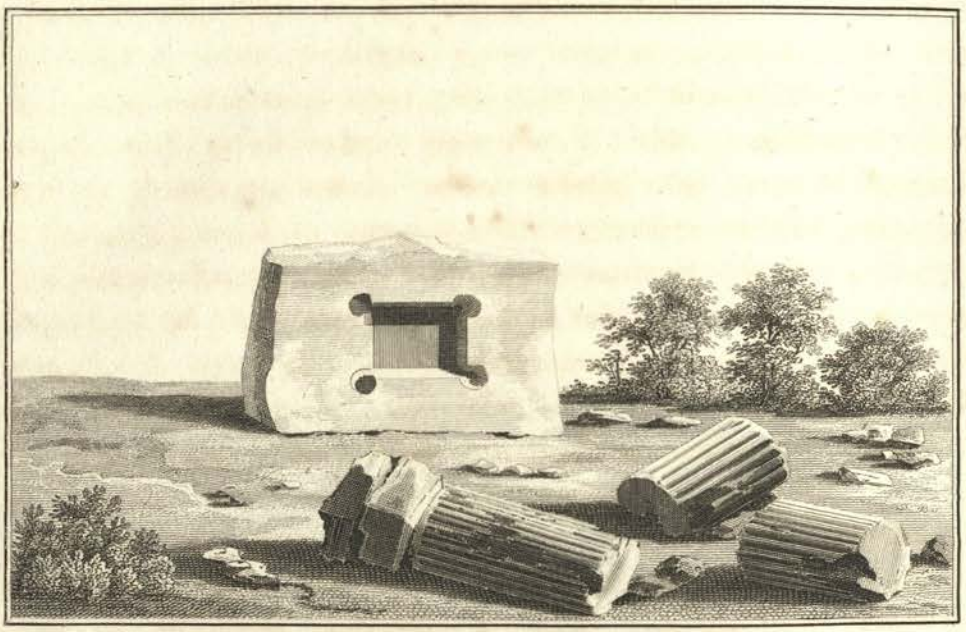

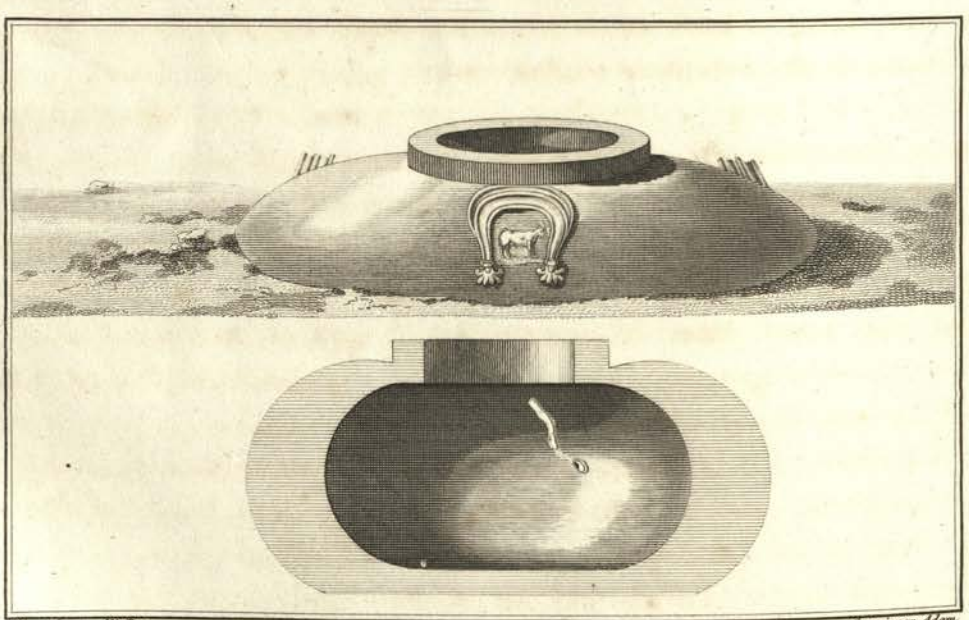

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so defaced, that it is impossible to discover any object worthy of attention. I made some little sketches of what appeared to me most remarkable. Among those I speak of was a temple *, the architecture of which shews it to have been erected at a period when the art had degenerated. Upon some of the arches Christain paintings may be seen, excellent in colouring, but detestable in design. Upon the top of a hill are the fragments of a column; and at a short distance there remain two other singular monuments. Two vases or jars, formed of the rock under foot, which are of a colossal size; the one is nearly destroyed, but the other is in a tolerably perfect state. †

These two vases, placed at the side of each other, must have been appropriated to the same use.

The construction of these gigantic vases upon the summit of a hill, and the figure of a bull carved in bas-relief in the greatest perfection, on the four sides of each vase, answering to the four cardinal points, lead me to suppose, that they were destined to the libations or the sacrifices of Adonis.

There are a great number of tombs dug out of the rock, and many inscriptions engraven upon large portions of it, to be seen. I copied them faithfully. ‡

I took a drawing of the catacombs, or grottoes, which are to the west of Amathante. ‖ The entrance to these are so stopped up, that you must enter by a small hole, and creep the distance of several toises upon your hands and face. As the light of day cannot enter there, it is requisite to use flambeaux.

A gallery, a central chamber, and three other sepulchral apartments, compose these catacombs. Thousands of bats, dazzled by the light of the flambeaux, fluttered round us, and struck our faces with their wings. This adventure recalled to my mind the celebrated one of Don Quixote, in the grotto of Montesinos, and my imagin-

* See Plate XXXIV.
† See Plate XXXVII.
‡ See Plate XXXV.
‖ See Plate XXXIV.

ation was amused for a moment in this dreary abode; but the great darkness that surrounded us, notwithstanding our flambeaux; the damp, and wet which fell on all sides; the sepulchral beds hollowed in the rock, which were open; the disagreeable aspect of the bats; the filth of these animals, which covered the ground more than a foot thick, and the silence of my guide, who alone had entered with me, made me remember that I was in the abode of the dead; so that the moment I had accomplished my design, I crawled out very quickly, in the same manner I had entered, and was eager to behold the light of day. Such were the monuments I found worthy of my attention at Amathante. There remain also some foundations of the walls, and the body of the town, in a very decayed state.

The houses were formerly constructed with round flints, obtained from the sea shore. These flints, too hard and too polished to adhere to the cement, composed most likely of bad lime, detached themselves; the mortar disappeared, and the site of the houses is now only to be distinguished by the circular mounds of flints, washed bare by the rain.

The river Amathante flows at some distance from the town to the west, through which it formerly flowed, and its bed was between two hills. The sea washes the walls of Amathante.

A little village, which is honoured with the name of Amathante, is situated half a mile inland. A Turk and a Greek from this village aided me in my researches among the ruins.

The inspection of the antiquities in the island of Cyprus made me think of Aphroditis, or the two sovereigns named Venus, who had reigned at very distant periods from each other; first, the primitive Venus, sovereign of the catacombs, or the subterranean palaces in the island of Paphos, of Ieroschipos, and of Cuclia; and second, the Venus of Idalia and Cythera, mistress of the Queen's Palace, upon the summit of the mountains of St. Chrysostome, or Buffavent, who flourished at a later period.

The contemporary poets of the second Venus, to flatter her vanity, did not make any difference between her and the first, or of the two different periods, and confounded the copy with the original type; without reflecting upon the anachronism, and gave to one Venus the attributes of the goddess of Paphos, as also those of the divinity of Idalia and Cythera. The superstition, the licentiousness, and the interest of the Cypreans, induced them to consecrate temples to the apotheosis of this female, upon spots which the traditions of the poets, who were the only historians, had handed down to them as the abode of the goddess.

The port of Paphos, or Baffa, situated upon the western coast of the island, and fronting Greece, and the Archipelago, being precisely between the ancient Paphos and Ieroschipos, seems to have been the point of disembarkation of the Greek pilgrims; and their offerings were no doubt employed in building the temple, which must have been magnificent, from the fragments of the fine columns existing upon the mount at the New Paphos, or Baffa, in front of the port, and must have occasioned an influx of riches and luxury to the city, of which nothing now remains but an immense heap of ruins.

I do not remember to have read any description of this island. I also forget whether any other travellers have written any account of it; but whatever their opinion may be, I think that the Aphroditis, or the Venus of Paphos, is not the same heroine as that of Cythera and Idalia. *

If this island were under a salutary government, it is very probable that well-conducted researches would be productive of objects as curious as any which have been discovered in the subterranean cities of Italy.

* It is to be regretted that other travellers have viewed the island with profane eyes; for they in reality teach us nothing interesting concerning Paphos: and as to the Queen's Palace, they only relate the stories of the Greeks, without giving themselves the trouble to verify them by any degree of probability.—Note of the Editor.

The island of Cyprus in general wants water. The cantons of Paphos and Episcopi are abundantly supplied with it from the neighbouring mountains; but in the other parts of the island there are but a few rivers and brooks, which the heat of summer entirely or partly dries up. But if they would take the trouble, I am persuaded they might obtain as much water from the Paphian mountains as would supply the whole island; and if we observe the vestiges of the conduits, which are to be seen on all sides, even in the most parched and arid spots, it may be conjectured that in ancient times there existed a system of general irrigation.

I remarked also, that there must have been very fine roads and causeways, from the few remains that exist at this moment. The modern roads are in general in the worst state possible.

The island of Cyprus is visited with dreadful scourges; one of which is a multitude of vipers and serpents, of about three feet in length, whose bite is said to be mortal; but what proves it not to be so is, that the Charlatans boast that they are able to cure it, in which they sometimes succeed, though not by means of their prayers and their charms.

The number of these animals obliges all classes, of every age and sex, rich and poor, to wear boots. I saw several of these reptiles, whose motion is very slow.

The other evil is, the strange multiplication of grasshoppers, which are produced every year in a dreadful degree, without the least effort being made to destroy them, a thing which it would be very easy to do.

I sent a memorandum relative to this subject to the archbishop, who is prince of Cyprus. He returned me the most flattering answer. *

If the population of the island increased in the manner of which it is susceptible; if a liberal constitution secured the liberty and property of individuals, by doing away the precedence given to the

* See the Plate.

LETTER OF THE ARCHBISHOP OF CYPRUS. *

Plate, No. XXXVIII.
[*Vol. I. p.*304.]

Σοφώτατε καὶ Ἐκλαμπρότατε Κύριε Ἀλῆ Μπεϊ.

Ἐλάβομεν περιχαρῶς τὸ ἔκλαμπρον αὐτῆς γράμμα, γεγραμμένον ἀπὸ Λεμεσοῦ, ἐξ οὗ τὴν ἐφεξῆς ἡμῖν ὑγιείαν της ὑπερεχάρημεν, ἣν εἴθε τὸ θεῖον νὰ τῆς χαρίζῃ μακρόβιον, μὲ ἀγαθὴν στερέωσιν, καὶ τῶν ὅσων ἐφίεται σωτηρίων καταθυμίων. Εἴδομεν ἐπομένως καὶ τὴν ἐμπεριεχομένην καταγραφὴν περὶ τοῦ πῶς δεῖ ἀφανίσαι τὴν ἀκρίδα, τὴν φθοροποιὸν πληγὴν τῆς νήσου μας. Ταύτην δέ πρὸς τοῖς ἄλλοις σου ἐθαυμάσαμεν ὑπερφυῶς φιλοπονηθεῖσαν, ἔτι δὲ καὶ τὸν ζῆλον ὁποῦ ἐλάβετε, συμπονούμενοι αὐτὴν τὴν δυστυχῆ μας μαιρίδα, καί τοι ἡμεῖς οὐδὲν ἀνταξιον ποιήσαντες τοῦ ἀξιαγάστου ὑποκειμένου της, οὐδὲ ἀφοσιωσάμενοι ὅσον ὠφείλαμεν. Ἐμακαρίσαμεν ἀληθῶς τοὺς γεννήσαντας ἕνα τοιοῦτον σοφὸν ἄνδρα, εὐδαιμονίσαμεν τοὺς γεννήσαντας, συγχαίρομεν δὲ τοῖς μέλλουσιν ἀπολαῦσαι ἕνα ἥρωα καλὰ πάντα ὅμοιον τοῖς προγόνοις ἡμῶν Ἕλλησιν. Ταῦτα ἐν τοῦτῳ. τὰ δὲ ἔτη της εἴησαν θεόθεν μαθουσάλια.

Ἐκ τῆς Λευκοσιας, 1806, Μαΐου 13:

τῆς Ἐκλαμπρότητός της,

φίλος προθυμότατος

ὁ Κύπρου Χρύσανθος.

* A translation is given with the explanation of the Plates, p. xxvii. under No. XXXVIII.

followers of different religions, it would become one of the most happy countries upon the face of the earth. Its temperate climate; its excellent water, which might be rendered abundant by means of labour, and planting trees, that would attract the rain; the greater part of the land, which is extremely fertile; the plantations of cotton, vineyards, and corn fields, which would increase in proportion to the population, industry, and liberty of its inhabitants; the manufactories for sugar and tobacco, which might be re-established; the forests of lofty trees, which would multiply easily upon the lofty mountains; the opening of abundant mines of copper, and perhaps richer metals, which exist in the island; the disposition of the inhabitants, who desire a new order of things, to further the display of their industry, all united together, would render it a most interesting spot.

As to the topography of the island, it may be considered as a segment of a circle, having sixty leagues in length, and eighteen leagues and a half in breadth. This surface is divided into three great parts; first, the chain of mountains called Paphos, or Olympus, the summits of which are perpetually covered with snow, composes the southern part of the island, from the neighbourhood of Paphos, where the summits are, to Larnaca; second, the great plain of Nicosia, which traverses the centre of the island from east to west; and third, the chain of volcanic mountains to the north, extending from the neighbourhood of Chirigna to the Cape of St. André.

My astronomical observations, made at different periods at Limasol, have given me its latitude at 34° 42′ 14″ N., and its longitude 30° 36′ 30″ E. from the observatory of Paris. The magnetical declination also is 11° 26′ 14″ W., according to satisfactory remarks.

I profited by the first opportunity to cross to Alexandria in Egypt, with a view to continue my pilgrimage to Mecca. I therefore embarked the 7th of May in the evening, on board a little Greek

brig, the cabin of which I engaged for myself, with places for my servants. The hurricanes which I had encountered came to my recollection, and almost prevented me from deciding to depart in so small a vessel. A strong wind from the west obliged me to go on shore the next morning; and, remaining two days longer at Limasol, I embarked in the night of the 9th. We sailed with a fair wind, which lasted until the night of the 11th, when it blew in our teeth; but afterwards changing, we continued our voyage on the 12th. Before noon we discovered a sail coming after us, and perceived it to be a Turkish frigate. At the moment we were going to hoist our colours, they were no where to be found. The captain, who was in despair, fearing some misfortune, or a bastinado from the Turks, beat his head against the masts and the rigging; but this did not discover the colours. At last one of the sailors, in the urgency of the moment, hoisted a rag of a thousand colours, which he found in a corner.

The frigate came up with us; and the captain, after the usual salutations and questions, asked, "What flag is this?" Our captain replied, "It is that of a Scherif Bey, who is the Sultan's son, and is going to Alexandria." "What is his name?" "Sidi Afi Bey el Abassi." "Where does he come from?" "D'El Garb," (from the west). "Where is he going?" "To Mecca." "A good voyage, a good voyage;" and the two vessels separated.

I applauded the Turks for their goodness, and laughed at the adroitness of my cunning captain. I begged him not to compromise me a second time. He hauled down his old rag, and looked for his flag, which he found at the bottom of a cask.

We soon after made the port of Alexandria, which our ship happily entered, at three o'clock in the afternoon of the 12th May 1806, after a passage of two days and a half.

The next morning, the second Scheik of Alexandria, named Scheik Ibraham Bascha, came to see me on board the vessel. I disembarked immediately, and accompanied him to his house, where

we took coffee and lemonade. I was conducted thence to a house, which had been prepared for me.

They did not open or examine my trunks or effects at the custom house. I received every mark of respect and attention which they could possibly shew me.

CHAP. XXIX.

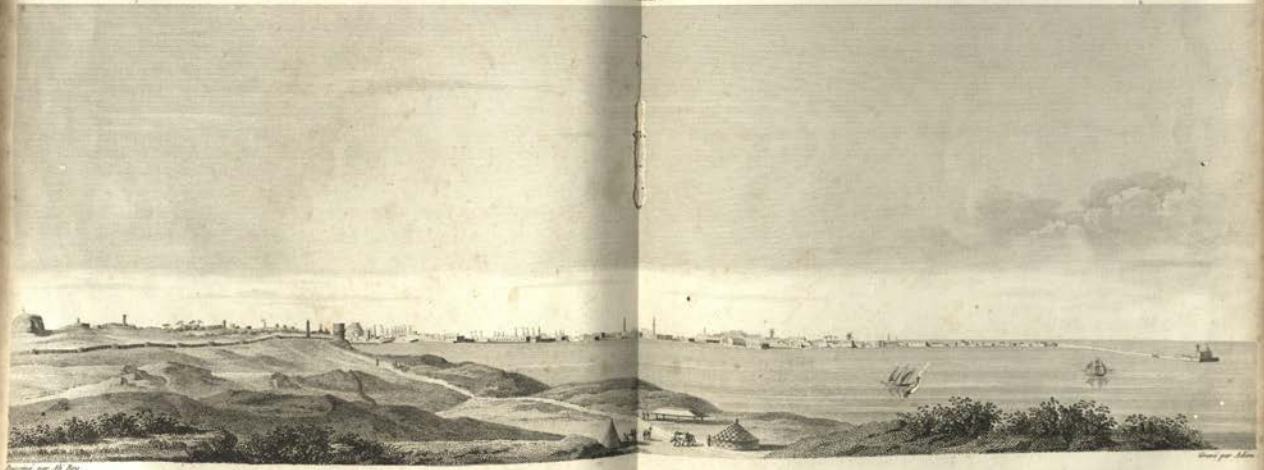
DESCRIPTION OF ALEXANDRIA. — ANTIQUITIES.

IT would be easy to form a library of the different voyages to, and descriptions of Egypt. This country, formerly known in a certain degree, has become more so of late years. A French army, accompanied by a body of learned men, whose knowledge and efforts in making researches in this country, have probably exhausted the subjects which, under other circumstances, might have arrested the attention of the traveller. Perhaps there remains nothing now for him to say upon the country of Sesostris; but is it possible to be in a land so celebrated, and pass off, as a shadow or dumb fugitive, without paying it at least some tribute of admiration, and trying to awaken it in others? I shall speak of it, then, but in a few words; and if I do but repeat what has been already said, my readers may pass it over: but I shall be happy if they find any thing new to them.

The geographical position of Alexandria is fixed in the astronomical tables of the year 1806 in latitude 31° 13′ 5″ N., and its longitude 27° 35′ 30″ E. from the observatory of Paris. The eclipse of the sun on the 16th of June did not take place at Alexandria till some minutes after its setting; and this delay hindered me from observing the first contact. However, in the fear of some moments of error in my calculation, I followed the star with my telescope until it disappeared. In this I was favoured by an atmosphere perfectly transparent.

We know that ancient Alexandria, one of the greatest depôts of commerce, was the seat of the court of Egypt, and an immense city, which contained more than a million of inhabitants. Its

XL.



custom house, in those times of opulence, produced an enormous revenue, equal to sixty or sixty-five millions of francs; which sum, according to the present depreciation of money, may be estimated at a hundred times its value, or equal to a thousand millions at this time. It produces now no more than about five hundred thousand francs.

Historians relate, that at the epoch of the conquest of the country by the Arabs, in the time of Caliph Omar, this city contained four thousand palaces, an equal number of public baths, four hundred markets, and forty thousand tributary Jews. They no longer exist. The spots which all these edifices covered are hardly known.

Historians also speak of the infinite number of gardens and orchards with which the environs of the city were adorned. A sandy moving desert, quite sterile, encompasses it at this time.

In a word, this fine daughter of the great Alexander, this opulent court of Ptolemy, this delightful abode of Cleopatra, is only the shadow of its past greatness. An immense accumulation of ruins, which are for the most part buried in the sand, upon a surface of several leagues; Pompey's Pillar; the Needles of Cleopatra; the cisterns; the catacombs; and some columns, entire or broken, scattered here and there, are the sad remains of this once rich, splendid, and famous city. A space of about three leagues, surrounded by broad and high walls, with towers almost in ruins, filled with the wrecks of houses, is what remains of the middle age, or of the second period of this city, when it passed under the dominion of Mahometanism. A city containing near five thousand inhabitants, of all colours, of all nations, and of all sects, established upon a little tongue of land running out into the sea, which has no other means of subsistence than the feeble resources of a languishing commerce; and, to increase its misfortune, lost this year, 1807, the only drinkable water it had; such is the state of the modern Alexandria. *

* See Plate XXXVIII.

Notwithstanding these disadvantages, I cannot paint the picture of this city under such black colours, and in such an unfavourable light, as some travellers have done. They suppose its streets narrow and inconvenient; its houses dark, and of a disagreeable aspect, for want of windows; its markets badly arranged; its inhabitants noisy, rude, and insolent, &c. No, I cannot confirm these assertions; on the contrary, the streets are regular enough; and although there are some narrow ones, as well as in the finest cities of Europe, there are others much wider, some of which have a pavement on the sides for passengers. The Franks' Street would not be deemed a secondary street in any city; and this is not the only good one in Alexandria. The ground, though unpaved, is nevertheless very convenient for the foot passengers; for it is composed of lime and sand, of a good consistence; so that it may be compared to that of the city of Valencia in Spain. It is said the houses are without windows: this is a great mistake; for, with the exception of the most miserable habitations, which have little else than the four walls, as in many other cities of the world, there is not a room, however small it may be, which has not four, six, ten, or twelve windows, covered it is true by blinds, which however give a pretty aspect to the exterior of the house, and enough of light and air in the interior. This rage for windows is carried to an extreme; and they neglect for its sake the regularity of the buildings. In some streets the houses are not built in a straight line at the side of the street, but with a projecting angle, which, by doubling the surface of the front, favours the multiplication of the windows. In places where this is impracticable, they build a species of belvidere, projecting from the first story, so as to overhang the street: they make in it one, two, or three rows of windows, one above another, on all three sides. In short, the general view of Alexandria *, of which I can warrant the exactitude (for I drew it at my leisure during the nineteen days that I remained without

* See Plate XXXIX.

the city, for a reason which I shall explain,) represents this singular style of architecture, namely, the great number of windows in the houses.

The public markets of Alexandria are almost always as well furnished as the best in Africa. There are various kinds of meat, fresh and dried fruits, vegetables, herbs, fowls, game, fish in abundance; very good bread, eggs, and milk. The country round about produces nothing, being surrounded with a desert; but the productions of Rosetta, and all Lower Egypt, the borders of Syria, the islands of the Archipelago, and the African coast to Derna, are brought to the city, without interruption, in little boats; so that, in regard to provisions, this town has every thing that could be wished for.

Nothwithstanding the critical circumstances in which it is placed, almost without foreign commerce, on account of the war with the Christians, and without home trade, because of the war with the Mamelukes, and consequently without money; notwithstanding the seizures and devastations made by the troops of Elfi Bey, encamped at a short distance from the town; notwithstanding the flight of the inhabitants from the country, as also the inundation of the Lake Mareotis by the English during the war in Egypt, by which a considerable tract of land was lost to agriculture, and which presented more than 150 villages upon its surface; notwithstanding this assemblage of circumstances so unfavourable, the public markets were well provided. What an abundance would there be under more auspicious circumstances!

The principal mass of the inhabitants of Alexandria is composed of Arabs, that is to say, ignorant and unpolished men; but, far from being uncivil or hostile towards the Christians; they serve them, and endure even their caprices and injustice, as patiently as slaves. I suppose, indeed, the people were formerly less civil to the Europeans, solely because of their religious prejudices; but the expedition of the French has made them believe that the Christians do not abhor the Mussulmen, since not having strength enough to

command as masters, they treated the inhabitants as brothers; these circumstances have produced a happy change in the ideas of the people. The immense advantages of civilization, of military tactics, of the political organization of the arts and sciences of the nations of Europe, which they have had an opportunity of remarking; the philanthrophic ideas common to all classes of society, which they have had time to appreciate; have inspired them with a respect for the nations which possess such great advantages over the Arabs and Turks, whose inferiority in regard to the Europeans they candidly acknowledge.

The houses of Alexandria have flat roofs, as in all countries where little rain falls. However large a house may be, the staircase is always very narrow, and only admits one person to pass at a time.

At the entrance of the apartments there is generally a partition of wood, with closets forming a sort of cabinet, or tribune, in the upper part, with small railings and blinds. Round the room, about seven feet high, is a species of shelf, about a foot broad, upon which they place books and other things; under this is placed a stage, half a foot high, and three feet broad, that extends about a quarter of the length of the room on both sides. This stage is covered with a mattrass, with a row of large cushions placed upright against the wall. This is the Turkish sopha, which is called in the country Diwan.

A great number of the houses have cisterns, but as there seldom falls any rain, they are obliged to fill them with water from the Nile; which is brought upon the backs of camels at the time of the inundation of that river.

The markets are held in the widest streets of the town, because there is no other place large enough. In those where the provisions are sold, are awnings made of reeds, branches, or mats, completely impervious to the rays of the sun during the day; which at night occasion a complete darkness, very favourable to the commission of

great crimes; notwithstanding this, I never heard of any during my stay there, and I dare venture to say, that the Alexandrians are not so wicked as they have been represented.

With the exception of the great mosque, and that of St. Sidi Abulabbas, the patron of the city, whose tomb is in one of the chapels, there are no mosques worth mentioning.

It is remarkable that the ground floor of the greater part of the mosques contains shops, store-houses, and dwellings.

I perceived an addition in the form of their worship, which I had not before remarked in the east. Before the commencement of the prayers on Fridays, several singers recite some verses in the choir; an old man afterwards walks to the foot of the preacher's pulpit, and takes in his hand a sort of cross or long stick, and turning towards the people, says in a nasal trembling tone of voice, as if he were going to give up the ghost, "*Allahou ak i bar, Allahou ak i bar*," and the choristers sing the same words twice; after which the old man continues the whole form of the call, which the former repeat verse after verse in singing. At length the old man in a low voice repeats a sentence from the Koran, in which the Friday's prayer is recommended; then laying aside his stick, he goes away, and the Iman begins his sermon. This small addition, which is practised in all the mosques of Alexandria, is imposing, in as much as it gives to the worship a degree of seriousness.

The mosques are not richly endowed, and their ministers have very small incomes. The Imaum of the one to which I generally went had but four Turkish piastres a month; but the charities or voluntary gifts contribute to the support of the ministers.

The ancient magnificent mosques, of which some travellers speak, no longer exist. Time, the Turks, and the late wars, have annihilated them. The ancient and magnificent Sarcophagus covered with hieroglyphics, of which travellers also make mention, has disappeared. It has been conveyed to England.

As the provisions come from distant countries, the prices of them are raised in proportion above those of the countries in Africa

which I visited. A fowl costs a Turkish piastre, a pair of pigeons 30 paras, an oka of mutton 40 paras, an oka of bread 10 paras, an oka of oil 60 paras, and an oka of butter 115 paras. The Institute of Egypt examined the difference of the weights, measures, and money, and the results were that the oka is equal to 40 ounces, 235 grains French weight; that 4½ Turkish piastres, of 40 paras each, are equivalent to a Spanish piastre; and that ten piastres, ten paras, are worth a Venetian gold sequin.

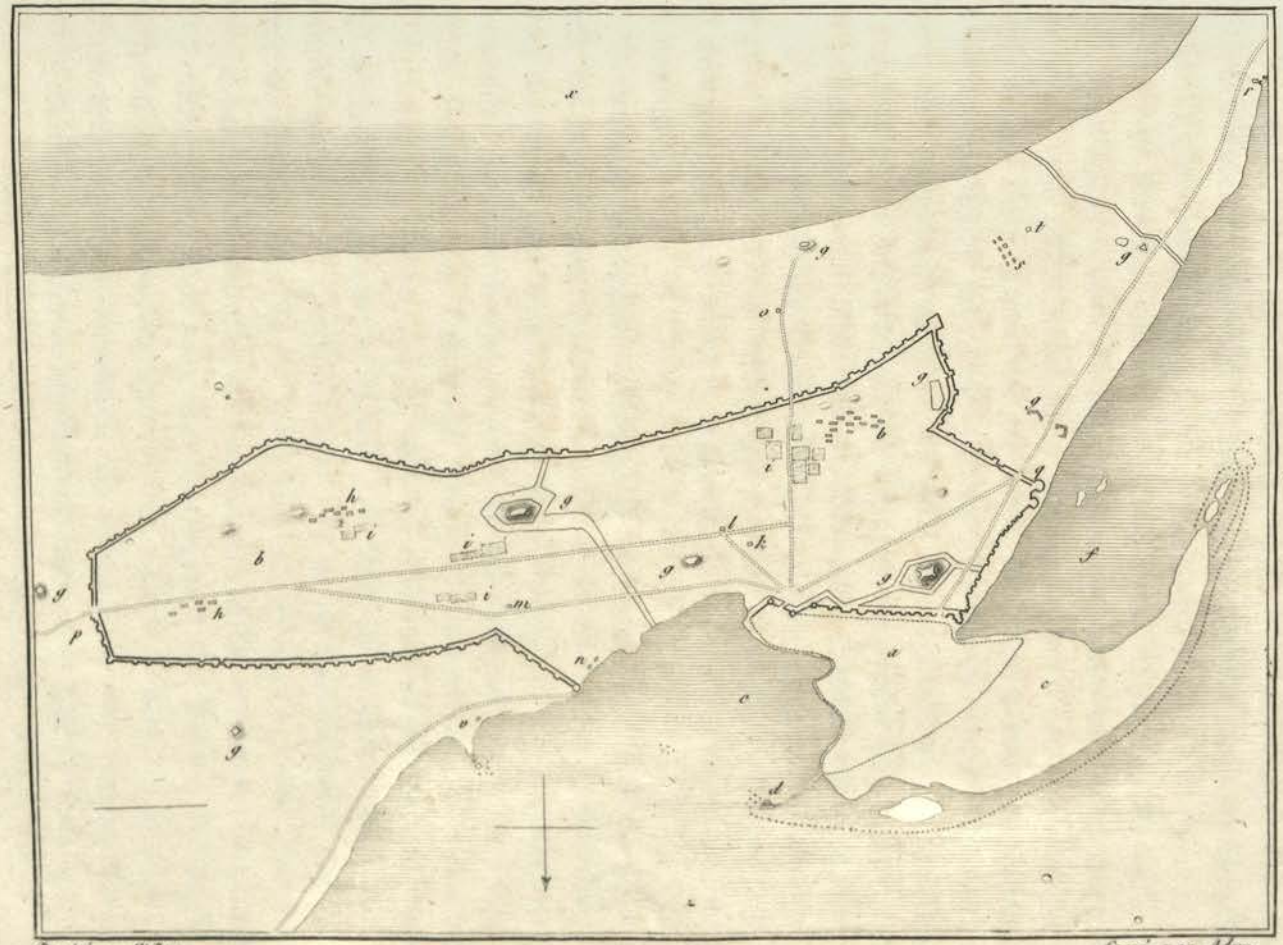
The provisions are commonly of a good quality, but the stagnated water in the cisterns produces, towards the end of the year, an innumerable swarm of insects; the most common of which are represented in Plate XLIV. This circumstance obliges them to purify it by artificial means, to render it drinkable.

The water was conveyed to Alexandria by means of a canal, that was filled by the overflowing of the Nile, which river it joins at a short distance from Rahmanich, and is fourteen leagues in length in a straight line; but this canal was cut through by order of Elfi Bey near Damanhour, and the city has now no other than the briny water of some wells, or that which is brought by sea in boats.

It is known that the ancient Straits of Alexandria were famous as one of the wonders of the world, being situated between the continent and an island at a short distance from it. Time has accumulated the sand in such a degree, that an isthmus is formed, upon which New Alexandria is built. On each side of the isthmus is a port. Before the expedition of the French, the ships of Christians were permitted to go only into the eastern port, which is the worst; the western one being appropriated to the Turkish ships solely. They are now both open to all nations.

The eastern port is very bad, on account of a bar situated at its mouth, which leaves only a very narrow passage; it is very shallow, and its depth is continually diminishing, in consequence of the great quantity of ballast, which the ships throw overboard every day. It is entirely open to the north and north-west winds, which are violent,

XXXIX.



Dessiné par Ali Bey. Gravé par Adam.

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 1815.

and cause many accidents in these passages. The western port has a very good bottom, and is perfectly sheltered. All ships of war, or of great burden, anchor in this port, which will ultimately be ruined as well as the eastern, and by the same cause.

Upon the eastern extremity of the land which was formerly an island, is a fortress or tower of Arabian construction, which presents a good aspect. This building is situated upon a rock, almost insulated, being only joined to the main land by a narrow pathway, which is gradually decaying; and as the Turks never rebuild any thing, the tower will soon be cut off. They give the name of Faros to this tower, which is furnished with several pieces of artillery, and a Turkish garrison. The western extremity of this same peninsula is called Ras-el-tinn, or Cape of Figtrees; on account of the great number of those trees which grew there formerly. They were all cut down in the late wars, to make room for the Europeans to build a Lazaretto.

Alexandria is a place of regular defence, and has some forts built by the French, some fronts of the walls renewed with ditches, some trenches and empalements that would sustain a strong siege. However, similar works would be considered only as trifling fortifications by the European Troops. Almost all the forts and redoubts are in decay, owing to the carelessness of the engineers, who do not keep them in repair; so that in a short time, all will crumble away, and be destroyed. It is on this account that this place would not be able to hold out many days against European troops, even if the inhabitants made extraordinary efforts; but it may be considered as a strong situation against the Turks, Arabs, and Mamelukes, who are very ignorant of military science. In short, as Alexandria is almost insulated on account of the Lakes Mareotis and Mahadic, its defence against the natives of Egypt rests upon its keeping possession of the two narrow passages, by which they could approach from the continent, and it would be very easy to insulate it completely; but the latter measure would increase the difficulty of

provisioning the city, and would cut it off from the only drinkable water which it is able to obtain.

There are some small gardens in the body of the space occupied by the ancient Alexandria, extremely unproductive except in palm trees, to the growth of which the ground appears to be well suited. Vegetation otherwise only presents tall and thin plants, the inhabitants being unable to water them with any other water than that taken from the wells, which is by no means abundant.

They make use of asses to go from one garden or part of the town to another, of so small a size, that the legs of the rider nearly touch the ground. The short stature of these animals, is compensated by their vivacity, and the quickness of their pace; which is equal to the fast trotting of a horse. They are often to be seen carrying a rider as well as a heavy burden, and running from one end of the town to the other, like post horses. Their leaders are on foot, and are obliged to run very fast to keep up with them; which is very often a source of amusement to the spectators. I measured some of these interesting little animals, which were in height only thirty-nine French inches, and others but even thirty-seven. How useful the introduction of these beasts would be in the great European cities. The expence of their food would not amount to the fourth part of that of a horse or mule, and their services in many instances would be as great.

The horses, which are sold at Alexandria, are obtained from the breeds of Egypt, Arabia, Syria, and Africa. There are few of them good, and those that are, are sold very dear by the jockeys. The stirrups are much larger than at Morocco, and their angles serve to spur the horse, for no one makes use of spurs. Here, as well as at Cyprus, when they alight from their horses the servant takes them by the bridle, and walks them about slowly for a quarter of an hour; as if to let the animals pass by degrees to a state of repose. This custom they never omit, even if they have not had any fatiguing exercise. There are persons to be seen in the city, who practise the occupation of footmen and grooms; they are called Saïz; and when purchases of horses are made, they intrigue

in the affair, according as it suits their interest. When a person rides out on horseback, it is usual for the saïz to walk before, with a stick painted red or green, commonly seven or eight feet long, which he holds perpendicularly in his hand. The Pachas and other chiefs are preceded by several saïz, who then walk two and two, provided their numbers are considerable; this suite resembles in a certain degree the processions I have seen in Europe.

There are no schools in Alexandria for the sciences. The art of writing is reduced to the most rude forms. The school-masters, not being subjected to any examination or particular inspection, form each their written characters according to their caprice. To abridge, every one alters the form of his letters in his own way. The Copts, the Greeks, the Jews, in short every tribe, have a particular feature in their writing; so that the life of a man is not long enough to learn to read correctly.

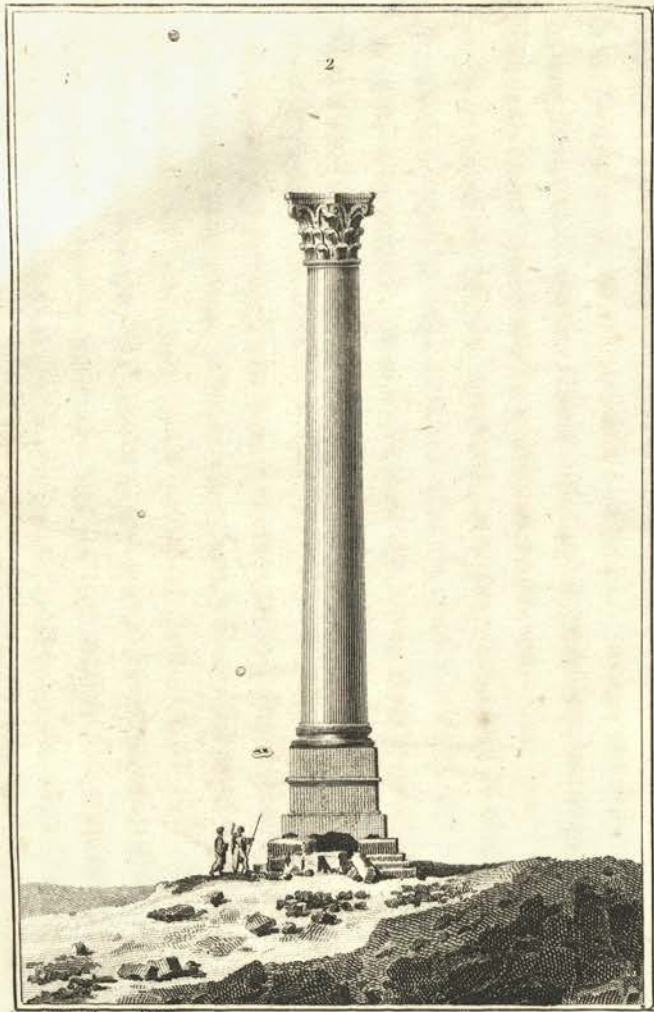
Those who wish to study go to Cairo. The most respectable Scheiks in the city give lectures in the principal mosques, which serve to diffuse instruction. The Scheik when he delivers his lectures is seated in the middle of the mosque upon a carpet, and the auditors form a circle at a distance round him; those who arrive in succession, form circles beyond, being all seated with the greatest regularity upon the ground. There is a little green candle placed upon a low table in the middle. Opposite the Scheik is seated a reader with papers in his hand. These papers contain generally the articles of the principal commentators or expounders of the Koran. The reader begins a verse, which he has hardly commenced, before he is interrupted by the Scheik, who comments upon it for a long or a short time, and sometimes makes the most extravagant commentary upon a single word. The reader resumes his discourse, and the Scheik his commentaries, speaking always as if he was inspired; now and then he introduces some agreeable sallies and bon-mots. During the night of the 27th of the month Archal, they celebrated the ascension of the holy prophet. The principal Scheik had already spoken for four hours in the great

mosque when I arrived there to offer up my prayer; he made me place myself at his side. After having listened to him a certain time, I whispered in his ear and said, "Scheik, you are a hard man;" he immediately said in a loud voice to his hearers, "Sidi Ali Bey thinks I am a hard man, so that I have said enough to-day;" and he immediately afterwards adjourned the assembly. The mosque was illuminated with a great number of lamps to celebrate this fête. There were several circles of iron suspended from the roof, which were ornamented with small crystal and coloured lamps, which produced a charming effect.

All the ground about the ancient Alexandria is considerably covered with sand, which is blown from the shore by the east winds, and increases continually. It is by these means that the remains of the city are so buried. Even the obelisk and several columns which are still erect, are surrounded to the height of several feet. If it may be calculated by the obelisk, it would appear that the scite of the ancient Alexandria was fifteen or sixteen feet lower than the present surface. This increase is the same throughout the whole desert that surrounds the city, and appears to have been produced by the same cause.

The remains of the ancient edifices, built with stones, serve as quarries to the inhabitants of the new city, who dig up out of the sand the materials wherewith they construct their houses. The whole of this space is undermined with cisterns. There are some very magnificent ones, which are adorned with several orders of columns, supporting arches one upon another. There was formerly to be seen a mosque, which was called The Mosque with a thousand Columns.

A great number of columns, extracted from these ruins, had been brought at different periods to the sea-shore by Europeans, to be afterwards embarked by them for their own country; but one day a Turkish fleet being in the port, the captains who commanded it, angry at not finding a convenient landing place, ordered the whole of them to be thrown into the sea, so as to be piled upon each other.



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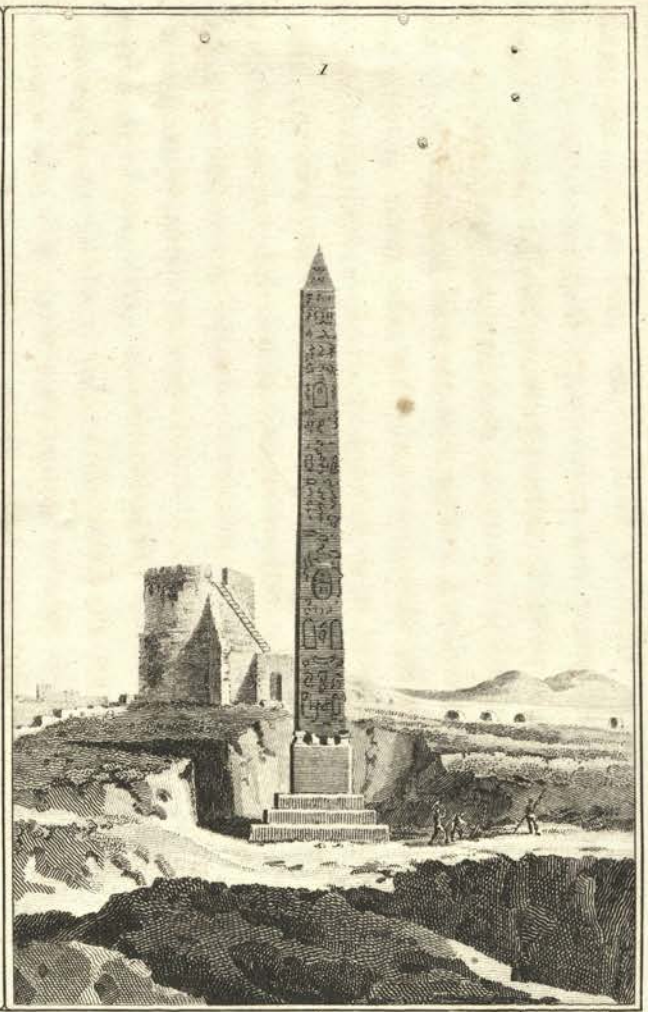


Gravé par Adam.

By these means they found in a moment a small pier or landing place, composed of these precious remains, which now, covered with earth and sand, are a second time buried, and lost to the admiration of man. This landing place, the only one of the kind, is situated in the western port. The obelisks, called likewise The Needles of Cleopatra, are situated upon the eastern extremity of the eastern port, and near a large tower which is called The Round Tower. They are two in number, one is standing, the other is overturned; both are of red granite, and covered with hieroglyphics in very good preservation, upon some of their sides, but almost entirely effaced upon the others. They were cleared of the sand for the purpose of discovering them entirely, and have been perfectly well described by several learned Europeans. I took a drawing of them,* as also of Pompey's Pillar, and the Royal Catacombs; because one is never weary of examining such classical monuments. The base of the obelisk that is standing, is placed upon three steps of white marble.

If we consider for what use this double monument was constructed, we might suppose, seated as it is upon the sea shore, and its base almost upon a level with the sea, that it was used as a landing place; at the same time observing that these two obelisks face the tower of Faros, it is possible they might have served as naumachias.

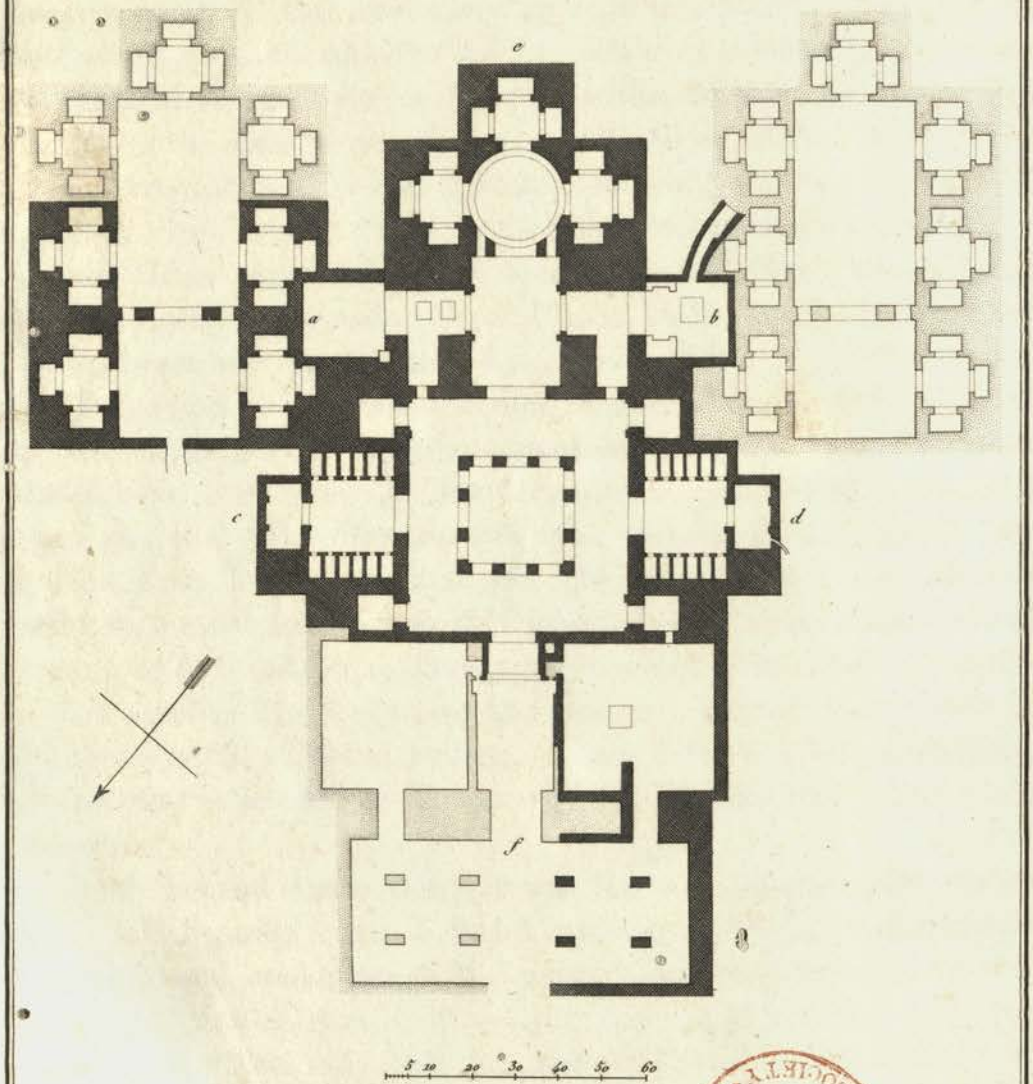
Pompey's Pillar, which is of the same granite as the obelisks, is, colossal, and perhaps stands unrivalled in the world in its kind. It has been perfectly described†; it is composed of four blocks, which form the pedestal; the base, the shaft, and the capital. The shaft, which is a solid block, is sixty-three feet one inch and three lines long, by eight feet two inches and two lines diameter, at the lowest extremity. But how faulty are the senses of man: Arrived at fifty paces distance from the pillar, the eye no longer perceives the grandeur of the colossus which it has before it; nor even is the imagination struck with the appearance of this grand object when even at a short distance from it. This happens from the column

* See Plate XL. † See Plate XL.

being placed upon a small height completely insulated, without having any object of ordinary dimensions near it to contrast with its height. The eye beholds a large column, and nothing more; but when one arrives at eight or ten paces distance, it is then the enormous size of this monument appears in all its beauty; and the veil which appeared hitherto before one's eyes is withdrawn: it is in touching it that the eye embraces the idea of this vast object, and compares the dimensions of its parts with those of the human body: it is then that a flash of lightning appears to illume the mind, which is astonished at the immense mass that presents itself. I have several times experienced this optical phenomenon, which artists have perfectly explained. Several holes in the capital indicate that this column was surmounted by a statue.

The period of the construction of the column, as well as the obelisks, is unknown. The denominations of Cleopatra and Pompey, which have been given to them, cannot be considered as any other than modern. The monuments are, without doubt, much more ancient than these names indicate. The name of Severus, given by some to the column, is infinitely more absurd, since it proves their ignorance of the Arabian language, in which it is called *El Souari*, which signifies The Column; and because, on account of the inaccuracy of the Arabian writing, it has been written in the same characters, or letters, as Severus. This mistake has given rise to the error.

Some learned Arabs think it was the work of Alexander, whom they call Scander: but I found, among others, a tradition more probable and analogous to the nature and grandeur of the object: this was, that it was built in the time and for the worship of Hercules, whom they call Scander el Carneinn; that is to say, Alexander of two ages; which is the name they give to Hercules; because tradition will have it that he lived two ages, and not Alexander of two horns (*cornes*), as some have translated it. *Carn*, in Arabian, means age; and *carneinn*, which is the plural of carn, signifies two ages.



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The catacombs, or grottos, which compose the ancient Necropolis, or the city of the dead, is another object worthy the attention of the traveller. There are a great number excavated in the rock, forming chambers more or less spacious, with one, two, or three rows of niches, in which to place the bodies. Near the dwelling of a Mahometan priest, named Sidi-el-Gabbari, there is a sort of street entirely composed of catacombs, and situated at the foot of two hills, facing each other. One of the two hills is almost undermined by a catacomb, which is extremely large, and contains three saloons, with an amazing number of niches in them. On the other side of this species of street I counted eleven catacombs, of which some were in perfect preservation, having three rows of niches one above the other.

The most magnificent are at two miles distance, situated to the south-west of the town.

It appears that they were used as burial places for the ancient kings of Egypt; they are much injured, and are decaying fast in several places. They are almost choaked up with the ruins of the roofs that have fallen in, which makes it extremely fatiguing to enter them, on account of the posture it is necessary to assume for that purpose. It is requisite, on entering, to fire some shots of a gun or pistol, as well to frighten the wild beasts which take up their abode in these dreary regions, as to make the air circulate. Each person enters with a light, and provided with a rope, which serves as a guide to return, the end being fastened to the entrance.

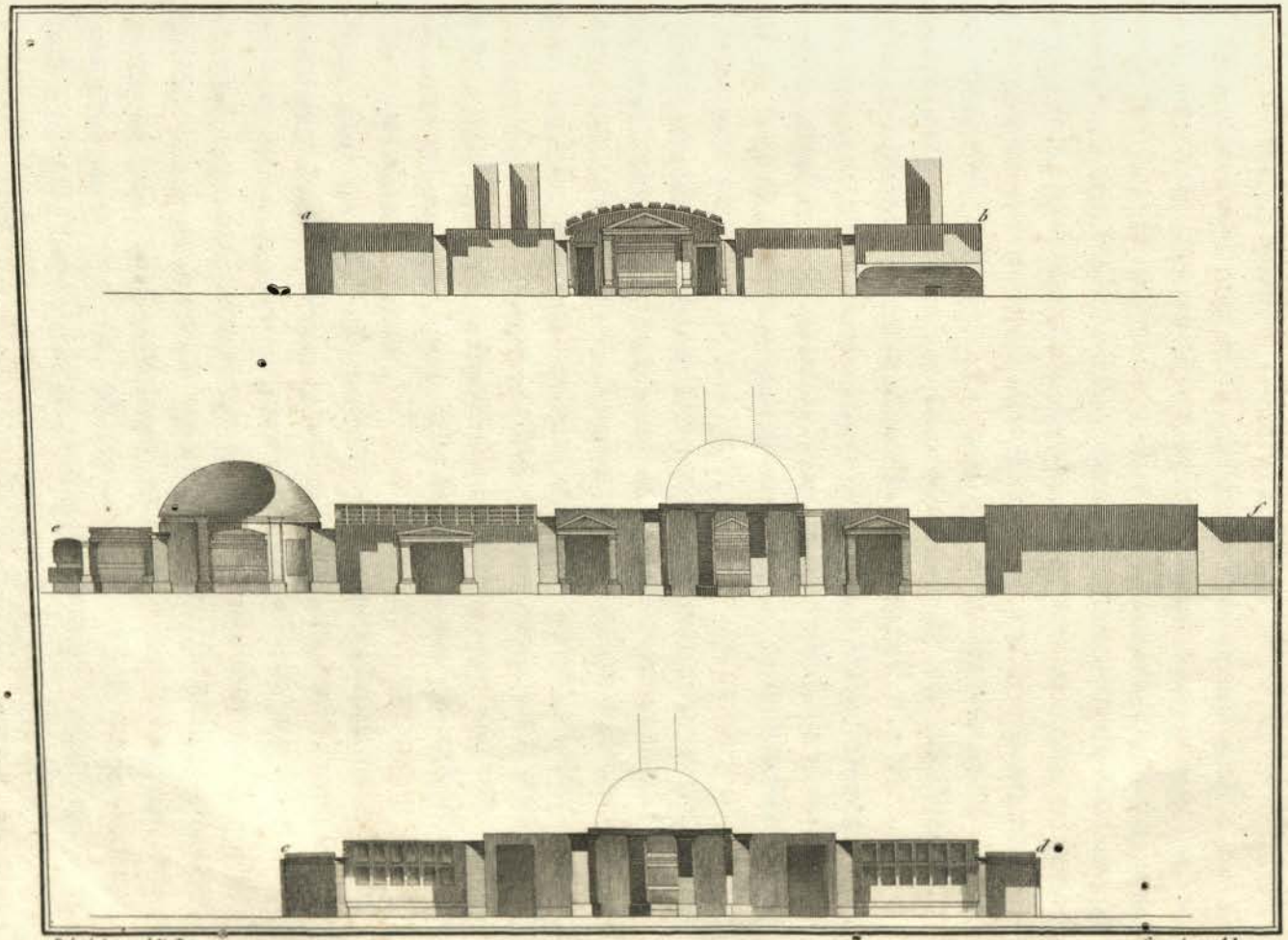
There is a great heat in the interior of these grottos, which occasions a perspiration equal to that produced by a vapour bath; so that we were obliged to remain in the entrance for half an hour, to let the perspiration subside, and obtain a certain degree of temperature before we went into the open air. The darkness is such, that several flambeaux united hardly served to distinguish the objects when close to them, even after remaining an hour, when the pupil of the eye had obtained the greatest dilatation of which it is susceptible.

The wild beasts which inhabit these places bring hither their prey to devour it at their ease, which occasions the ground to be covered with the bones of all kinds of animals. I discovered among them those of beasts recently destroyed. Here are no bats, as at the catacombs at Amathante; but a great number of phalenes, or nocturnal butterflies, and other flies, which are of a bright colour, like cantharides. Here are also toads, whose burrows penetrate under ground, where they find water at a small depth. Their skin is of a greyish white, and appears dusty. Such are the inhabitants of the edifices, which the pride of man prepared with so much luxury to preserve the remains of his mortal body. The bodies, reduced to powder, no longer remain. We are ignorant even of the names of the constructors of these vaults. The rock in which they are hewn is composed of a calcareous black granite stone. Plates XLII and XLIII represent the plan in profile of these magnificent monuments.

At some paces to the west of the royal catacombs, are the baths of Cleopatra. These are three apartments hollowed out in the rock: they are of a form almost square, about eleven feet long on each of their sides: they are dug in the manner of lakes, so that the sea water can enter by three apertures, situated some height above the bottom of the pits, which strengthens the idea that they were originally baths. Baths adjoining the abode of the dead! Oh! library of Alexandria, why art thou wanting? Nothing, absolutely nothing, concerning these distant periods, is handed down for our instruction. What an irreparable loss! But I respect the decision of the Calif of the greatest of Prophets. *

In following the sea shore to the west, to the distance of two leagues, we arrived at the abode of the Mahometan priest named Sidi el Ajami, situated upon the spot where the French army disembarked.

* It is well known that the celebrated library of Alexandria was burnt by order of the Calif Omar. — Note of the Editor.



Dessiné par Ali Bey

Gravé par Adam

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I have said that New Alexandria is circumscribed, and almost surrounded by the Mediterranean sea to the north, and the lake Mareotis to the south.

This lake, which in the most ancient times was filled by water from the Nile, the canopic branch, or arm, having been cut towards the middle period, as well as the canal which came from the upper part, and not having any communication with the sea, or any other river, evaporated by degrees, and was transformed into a fertile plain, covered with habitations. It was the same with the lake Mahadie, which had a high bank, or empalement, on the eastern side, extending to the bottom of the Bay of Aboukir, to fortify it against the encroachments of the sea.

In the course of time the bank of the lake Mahadie was ruined; the sea entered and inundated the ground which forms the lake; and as they allowed the breach to increase, it is impossible now to reconstruct it.

The lakes Mareotis and Mahadie are separated by a very narrow tongue of land, upon which runs the canal of Alexandria. At the time of the invasion of the French, when the English army came to attack the city, they cut this tongue of land through: the water of the lake Mahadie, which came from the sea, rushed in, and formed the lake Mareotis. One hundred and fifty villages, and many thousand acres of excellent land, were destroyed, and the city deprived of the only water fit for use.

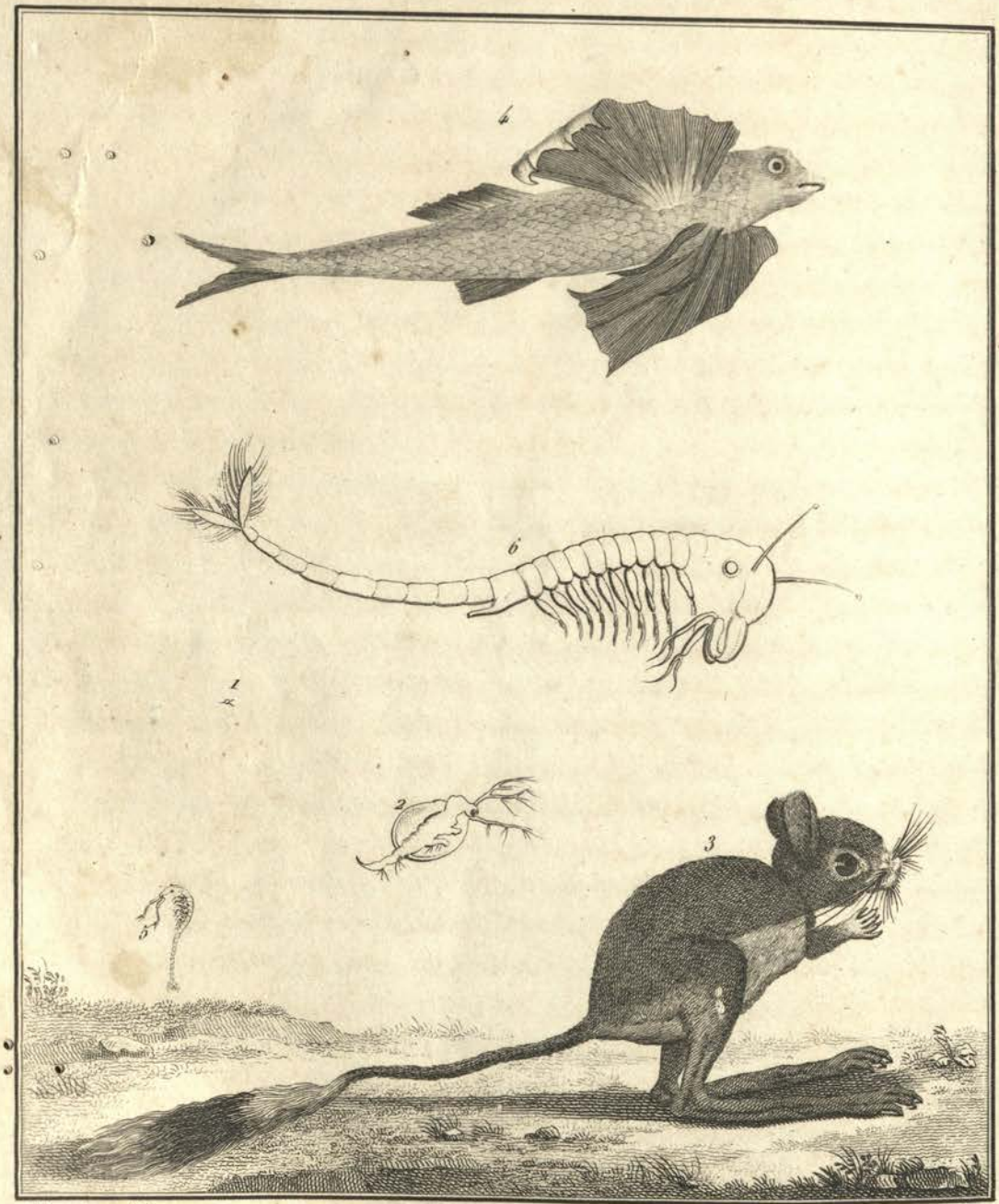
By a singular piece of good fortune, three years afterwards, the celebrated Genib Effendi, after enormous expences, and many sacrifices, succeeded in re-establishing the mounds, and consequently the canal, by stopping up the breaches made by the English, with masonry built upon piles. Unfortunately this work is going to ruin; and the natural laziness of the Musselmen, who do not attempt to repair it, will occasion the sea to make a second inroad into the lake Mareotis, which is actually drying up, and forming only a small lake, in consequence of the evaporation of the water by the sun; and I believe it will be very difficult to find

another Genib Effendi. The borders of the lake, at present left dry by the evaporation of the water, are covered with a bed of marine salt, of a perfect whiteness, which belongs to the Governor of Alexandria, who every year draws a large revenue from it, but does not think of repairing or preserving the bank.

» The lake of Mahadie is well stocked with fish: there are a number of boats employed upon it, which have only a small sail, and never proceed farther than the mouth, which extends to the bottom of the Bay of Aboukir. Having visited this mouth in the month of July, I found the water of the lake was several degrees warmer than that of the sea, as well at the mouth as along the nich of land which separates the two waters; which land may be about eighteen or twenty feet broad only.

The situation of Alexandria, between two lakes and the sea, is a dull desert of moving sand, which has no other vegetation than some large tufts of grass. But at a small depth, under the bed of sand, is a sheet of water; so that wherever they dig they find water more or less briny, and sometimes nearly drinkable. It is on this account that plantations of fig and palm trees, as also some melons, may be discovered on the side of Aboukir, where it would be thought impossible for any thing to thrive. The horses bury themselves in the moving sand up to their bellies, to enjoy the moisture.

The way in which they plant their melons is as follows; they dig large ditches of forty-five or sixty feet in length, and eight or ten in depth, that costs little trouble on account of the sand; which they prevent from falling in, by giving an inclination to the sides of the ditches, which are by these means very wide at the upper part, and have only a foot in width at the bottom; where they sow a row of melon seeds throughout the whole length. The plants spring up, and run over the sides of the ditch. As the roots find plenty of water easily, the plants grow very vigorously. Every plantation consists of a number of these ditches, parallel to each other. They cultivate some few vines in this manner. »



Dessiné par Ali Bey. *Gravé par Adam.*

Published by Longman, Hurst, Rees, Orme & Brown, London, Nov. 2. 1815.

Every fig-tree is surrounded, and perfectly enclosed by a large hedge of dry branches of palm-trees, which joins the extremity of the boughs of the tree. This method shelters the ground at the foot of it from the sun, prevents the moving sand from accumulating round its trunk, and preserves the moisture. It also defends the fruit from being stolen by the passengers, or the beasts of the desert. When there are three or four trees together, they are so united or bound, that their branches are interwoven; and being shut in by a hedge, they are as well preserved from the sun and sand, as a single tree would be. When, after being fatigued by a march across the vast sandy desert, the traveller arrives at a spot where there is a plantation of fig-trees, melons, and vines, it is impossible to describe the pleasure he feels; and how much his eyes and heart are delighted to behold the least vegetation. In the whole of this desert there are not above four or six douars or villages, whose inhabitants live very poorly; their whole property consisting in a few beasts.

There are a great many chakals and lizards, and an astonishing number of gerboa in the desert; the latter are very pretty little animals,* which have been well described by the celebrated traveller Sonnini.

The confused mixture of all nations which composes the inhabitants of Alexandria, occasions all languages to be spoken there, which are generally spoken badly; for in this modern Babel every one tries to make himself undesrtood by his neighbour, which causes him almost to forget his native language. The children learn imperfectly three or four languages at the same time without any master; indeed it may be said that Alexandria is the worst place in the world to learn any one language perfectly. It is well known that the ancient inhabitants of Alexandria, and of all Egypt, were the ancestors of the Copts; of which nation, there may be about one thousand individuals remaining, who in general apply them-

* See Plate XLIV.

selves to commerce. They had formerly a magnificent temple for their worship, which was razed to the ground to discover some hidden treasure.

There are not more than forty Greek families settled in Alexandria, though there are always a great number of goers and comers; because the greater part of the ships which arrive in the ports are Greek, or have Greek crews. They have a church and convent of their religion, where the bishop and patriarch of Alexandria reside; the latter is an amiable man and very learned. There are also a few Syrians, who are catholics, that come here occasionally in the way of commerce.

There are more than three hundred Jews established in this city, who carry on trade and stock-jobbing, and establish a brisk correspondence with Leghorn, when circumstances permit it. They have at present but two small temporary synagogues. Their great synagogue was destroyed by the Europeans.

All the Christians and Jews in the country dress themselves in the long eastern clothes, and are not distinguished in any way from each other. They are treated extremely well by the Turks and the Arabs. They transact their affairs, exercise their religion, celebrate their feasts, and live in as much luxury as they well can afford, in entire freedom, without fear of being insulted.

Europeans here, as well as in all the east, are known by the name of Franks. Their number, which does not exceed two hundred, includes some of all nations. In time of peace, being occupied in an active commerce, they think of nothing but their affairs; satisfied with their gains, they live quietly and at their ease. When I was there, they were inactive and lazy, owing to the stagnation of trade; their dispositions were soured by the consideration of their annual losses, which exhausted nearly the whole of their resources; and being obliged to buy provisions at a high price, while they gain nothing by their professions, the greater part of them were reduced to a state of distress impossible to describe. The least trifle irritated them one against another; the least debt or commercial

affair, produced long law suits; and on these accounts they were so unfriendly and quarrelsome among themselves, that it was rare to see fifteen or twenty persons assembled in company. They are perfectly well treated by the natives, and inhabit a particular quarter, which resembles an European town. They and their wives dress in the European style, with all the taste and extravagance of the times. Both sexes go abroad freely by night as well as by day; playing upon their instruments of music, and singing in the streets, the Musselmen not permitting themselves to offer them the least offence or insult. This freedom extends even to the protégés of the consuls, who, dressed as Europeans, enjoy the same privileges though they may be Jews. What a difference from Morocco!

The Catholics have a church and a convent, placed under the protection of the French, like all those of the east; but supported by Spain.

The women of the country, Christians or Jews, go abroad veiled, and live as retired as the Musselmen's wives; but the European women enjoy the same liberty as in Europe. Among the former some are handsome; but if we were to judge of the beauty of the Musselmen's wives by the form of their children, we should have but a very poor opinion of it; for they have a very disgusting appearance, large bellies, bandy legs, great heads out of all proportion, eyes almost always affected with ophthalmia or squinting, and complexions of a greenish brown colour; this tout ensemble, which is almost universally to be seen, does not inspire an idea of the beauty and cleanliness of their mothers; notwithstanding all this, the children of the Europeans, who are born and brought up in the country, are as well proportionate and healthy as if they had been reared in the country of their fathers.

How different from the former are the children of the Musselmen at Fez, where I perceived some with almost angelic countenances and figures!

There are but two public baths at Alexandria; the one I used was without the town. It is the best, is paved with fine marble taken from the ruins, and is well served. Persons of every religion make use of them indiscriminately. It was at night when I went, accompanied by the principal Scheiks, and the gates were ordered not to be closed until after my return, which took place at midnight.

Arts and sciences are in the same state of rudeness here as in all Africa. I found, however, some Europeans who were good workmen, such as a watchmaker, a painter, a hatter, two shoemakers, as also three chemists, one of whom was very skilful. There were some *soi disant* doctors, one of whom was tolerably good.

I must correct a very great error of the learned English traveller, Mr. Brown, who says, "They make lamps and phials of white and "green glass at Alexandria; they make use of natron instead of "other alkali, and the flat shores of Egypt furnish excellent "sand." *

Having read this article, and remarking that for a glass manufactory it is not sufficient to have alkali and sand, and that the first and most important article is fuel, which does not exist here; the thing appeared impossible to me. I made enquiry as to this particular of several of the inhabitants, who assured me that glass had never been manufactured there. I sought information also concerning remote periods, and was convinced as to the truth of the assertions of the people. In short, the most simple reasoning serves to convince us that it would have been extravagant to have established a glass manufactory in a country where the wood which is burnt, is brought from Turkey by sea. When I consider the exactitude observed in the other parts of Mr. Brown's work, I am at a loss to what to attribute so gross a mistake.

The Musselmen here, as well as in other places, are in the habit of celebrating feasts at the circumcision of their children; but they

* Brown's Travels to Darfour, &c. vol. i. p. 15.

practise this custom at all ages, under twelve years; although it is more common at a tender period of childhood.

The Neophites ride solemnly on horseback in the streets very well dressed. Their steeds are much ornamented, and are preceded by hautboys and drums.

The music is of the same kind as at Morocco. No harmony, and loud cries instead of singing; it however moves the inhabitants even to tears.

The Turkish music, though similar to that of the Arabs, is a little better composed, for there are some few well finished cadences in it. The Captain Pacha of the Ottoman Porte, who was here, had the goodness to send me his band every six or eight days to play during the evening, which made me able to appreciate it.

This band belonging to the apartments of his highness, was composed of five musicians, and a schaoux, or commandant, who accompanies them always. They play upon four instruments, which are, a psaltery, struck with little sticks, the middle bridge of which is placed in such a manner, that the strings sound upon the left the octave of the note they give upon the right; a viol, which has six strings, that are tuned in the progression following, ut, mi, sol, ut; a species of hautboy of a very sweet tone, and analogous to the bassoon, or rather the English horn; and two small kettle drums, tuned in the fifth instead of the fourth, as in Europe, and struck very softly with the end of the fingers. The fifth musician only sings, he does not play any instrument.

Every time the band came to my house, the schaoux began by paying me a compliment on the part of his highness. The musicians seated themselves in a half circle upon the ground before my sopha, the schaoux being at their head. The instruments were always previously tuned, and upon my signal began to play an adagio, in which one of them followed the theme; the two others played a continual bass, pianissimo. The kettle drums did not play. So far the thing went on well enough, and was tolerable, nay, even agreeable in some passages; but when they commenced

an andante or an allegro, in which the drums and the singers took their parts, it was then that my poor ears, accustomed to hear a regular harmony, payed forfeit for the delightful sounds they had heard in Europe.

After this clatter had lasted a quarter of an hour, the singing ceased, and the instruments continued to play. At last the drums ceased, and the remainder resumed the adagio as at first; after which the musicians made me a bow, and thus the first act finished. Coffee was served to them. They then performed a second act, with the same ceremonies, and in every point like the first. I applauded their musical talent, asked them some questions, when, after having desired the schaoux to present my respects and thanks to his highness, I gave them a small gratification, and they went away very content. This scene was renewed more than twenty times during the residence of the Captain Pacha at Alexandria.

Notwithstanding the great commerce of this city, it is very singular that there does not exist any public establishment for the conveyance of letters. Correspondence is carried on in the most ridiculous and strange manner. The owners of little vessels, which arrive frequently from Smyrna, Constantinople, and other places, take charge of the letters for Alexandria voluntarily, or upon private speculation. Upon their arrival they run through the streets from house to house, with their letters tied up in a handkerchief, or a little bag, which they carry in their hand. It often happens that on undoing the parcels, some of the letters fall in the streets, and are lost. Every person who expects letters, and many who do not, stop the bearer in his course, and ask him to let them examine the bag; as the latter seldom knows how to read any written language, he permits them to be tossed about; and by these means, unknown persons, can get into their possession the correspondence of the city, by pretending to look for letters, which they say are addressed to them; they make a selection of all those which suit them, take possession of them by paying the bearer a trifling gratification, and return quietly home to violate the secrets of private

individuals, or perhaps the public faith. I trembled to see the honour and fortune of individuals, as also the political interests of different nations who have consuls at Alexandria, exposed in this manner. I suggested the idea of a public establishment for the correspondence, but the private disputes of the Europeans will always raise an obstacle to it.

Although the climate of Alexandria is hot, it is not so much so as its geographical situation appears to indicate. It is true the sun burns in summer, but the north-west or sea winds, which blow continually, maintain a temperate atmosphere in the shade, in which the thermometer did not rise sensibly above 20 or 22 degrees of Reaumur in the month of July or August; the degree of heat of an ordinary summer in Europe. During my residence the sea-breezes reigned continually, the air was nearly always full of moisture, and the hygrometer marked a very high degree of moisture on the days when the greatest heat ought to have been felt.

I look upon the ophthalmia as the only epidemic disorder of the country, and as proceeding from a purely mechanical cause, namely, the imperceptible grains of sand that the wind carries with it, and which entering the eye, produce a sort of itching, which causes it to be rubbed; and as the organ is much irritated by this process, as well as by the great reflection of the sun, the least grain of this saline sand entering into it, hurts the outer coat, and produces an inflammation. There are very few persons who escape this complaint; and being persuaded of the truth of this, whenever I felt any extraneous particle in my eye, I resisted the inclination I had to rub it, and this precaution preserved me from ever having the disorder.

I did not use so much foresight in regard to the changes in the temperature of the climate in autumn, which take place so suddenly, that in the short space of three or four hours; I myself felt several variations from heat to cold. The usual method to prepare against these changes, is to make use of warm clothing; however, notwithstanding my precautions, I was indisposed twice.

I have looked upon the history of the countries I have visited, as an object foreign to the account of my travels; however the singular political situation of Egypt, having no territorial sovereign, but enjoying a kind of revolutionary independence, deserves a particular attention. I shall therefore give an idea of the situation of this country, from the time of the French expedition, until the period of my departure from it for Mecca, according to the accounts which were communicated to me.

It is well known that a handful of Frenchmen occupying Egypt, were obliged to yield to the united efforts of an English army of 23,400 men, commanded by General Abercrombie; of a Turkish army of 6,000 men, under the orders of Hassan Pacha, Captain Pacha of the Ottoman Porte, that disembarked at Aboukir; of another English army of 6,000 men, headed by General Baird, that landed at Suez; and a fourth army composed of 28,300 Turks coming from Syria, and led by the Grand Vizier; without reckoning 27,000 sailors, and other persons employed, which make a total of 90,700 men. In consequence of these forces, Egypt remained in the hands of the English and Turks.

Some time afterwards, at the treaty of Amiens, the English evacuated the country, Hassan Pacha retired, and the government of Egypt remained in the hands of Mahomed Pacha, with a body Turkish troops; the greater part of which was composed of Albanians and Arnauts.

Soon after, the Albanians revolted against the Turkish Pacha, and called in the Mamelukes, who lived retired in Upper Egypt. The latter, in consequence of their rage for dominion, soon seized the command; and the Arnauts remained as private soldiers in the pay of the Beys.

The Arnauts, being tired of the dominion of the Mamelukes, rose against them, and slew a great number of them; the remainder retired into Upper Egypt, where they are now settled. At the commencement of the revolution of Cairo, the brave Osman Bey Bardissi was in his own house, and had no more than about twenty

Mamelukes near his person, when thousands of Arnauts came to attack him. He ordered his men to saddle their horses quietly; and, mounting his horse, he with his little escort opened the gates, and fell like thunder upon the Arnauts: he spurred into the middle of the enemy, cut his way through, and fled into Upper Egypt, where he now is. *

It appears, that this revolt was organized by Koursouf Pacha, Governor of Alexandria, and that the Scheiks of Cairo were not ignorant of it.

Koursouf repaired immediately to Cairo, and took the command of Egypt; but the Arnauts, always troublesome, and excited on the other hand by the Scheiks of Cairo, overthrew Koursouf, and raised in his stead Mehemed Ali, who is the present Pacha of Cairo.

During the time the Mamelukes were at Cairo, the Porte nominated the troublesome Ali Pacha to the government of Alexandria, who had already made himself known during the revolution of Tripoli, in Barbary; at which place he had intruded himself as Pacha during some time. He arrived with instructions to lessen the power of the Arnauts and Mamelukes, and to place Egypt under subjection to the Porte.

He was followed by a body of troops; but what troops! They were worthy of their chief. The greatest disorder and want of discipline prevailed among them. They even fired upon the passers by in the streets, and killed people at their pleasure. The Europeans, and their houses, did not escape their violence. One of the Consuls established at Alexandria shewed me many balls that he had collected, and which had been fired by these brigands through the windows. At the same time Ali Pacha, who was the most cruel man imaginable, did not let a day pass without immolating some victims, whom he ordered to be strangled, and to be thrown into the sea. He caused also some others to be assassinated secretly in the cata-

* Since the period mentioned by Ali Bey, Osman Bey has been poisoned.

combs, to quench his thirst for blood. Such was the man whom the Porte sent to try to bring Egypt under its laws!

All the representations of the European Consuls to the Pacha, to prevail upon him to repress the excesses of his soldiers, were useless: they therefore took the resolution of embarking with their families on board a frigate which was in the port; and from thence they sent representations to their respective ambassadors at Constantinople.

Ali Pacha, fearing the consequences of this step of the Consuls, begged them to enter into a negociation with him, which they did, and acceded to a proposition made by him, that they should return ashore and inhabit their houses, after having been embarked fifteen days, and having made a solemn capitulation with the Pacha.

This affair being terminated, the Pacha made the Mamelukes and Arnauts consent to let him go to Cairo without troops. He set out accordingly; but he had hardly arrived, when his troops, who were advancing, were surprised and defeated. In consequence of this, Ali Pacha received an order to quit Cairo, as also the country, by the way of Syria. At his departure he was accompanied by a detachment of Mamelukes; but on the third day of his journey, the latter remained a short distance behind, and fired upon the Pacha and his suite, who were thus all assassinated.

Whilst these events were passing, policy was preparing a very important revolution for Egypt, and for European commerce in the East, which unfortunately failed.

At the period of the evacuation of Egypt by the English, the Mameluke Elfi Bey, who had been the slave and heir of Murat Bey, accompanied them to Malta, with the intention of passing to London. Political circumstances were varying at every instant; and the importance of Elfi varied with them; until, weary of the little respect and consideration which the English had for him, he resolved to form relations with France, and was upon the point of

embarking for that country, when the English offered him a frigate to convey him to England, which he accepted: and from the moment of his disembarkation he treated with them upon matters which altogether suited his ambition, and the interest of Great Britain. In consequence of this, he was supplied with money, and means of aggrandizing himself; and a plan of the conduct to be observed with respect to Egypt was fixed upon.

Elfi returned to Egypt in an English frigate, loaded with presents and riches. Osman Bey Bardissi, who of all the Mameluke Beys had the most bravery and influence, fearing the increase of Elfi's power, waited for the moment of the arrival of his enemy to destroy him. Accordingly, he took steps to carry him off by poison; and even pushed his precautions so far, as to place some detachments of troops upon the road to assassinate him, in case he should escape the effects of the deadly potion. Unhappy Asiatic policy, always accompanied with daggers and poison!!

Elfi, suspicious of a plot against him, or perhaps having received some secret intelligence of the danger he was in, escaped by the desert, on horseback, alone, without money, and destitute of every thing. It is related, that during his flight, he entered, without knowing it, the tent of a Bedouin, one of his enemies, at a moment when his wife was alone. Elfi, in the hopes of obtaining some assistance, discovered his name to the woman, who, frighted at the danger he incurred, gave him some food and water, intreating him to withdraw immediately, as her husband was his most inveterate enemy. Elfi profited by her advice, and retired. The Bedouin having returned, his wife told him the circumstance that had passed during his absence. The former, full of fury, and at the same time animated with the most noble sentiments, exclaimed, "Wife, if I had "found him here, I know not what I should have done: perhaps "I should have killed him; but I should nevertheless have slain "you, if you had refused him hospitality and assistance." Admirable speech, the copy of one more ancient!

All the magnificent furniture and precious effects which Elfi had brought from London, were, after his flight, stolen; part broken to pieces, and the rest sold.

Elfi being rejoined by some of his Mamlukes, established himself in the desert; and with money, which the English transmitted to him, succeeded in forming a party, with which he subjected some villages, and even tribes. He blockaded the town of Damanhour, at a short distance from Alexandria, the inhabitants of which had declared against Elfi; but they defended the place for two years, with a small garrison of Arnauts.

During this period, the agents of Elfi, and the English, obtained firmans from the Grand Seignior, constituting Elfi Bey, Scheik-el-Beled, that is to say, feudatory prince of Egypt.

The Porte sent the Captain Pacha, with all the Ottoman force, to try to enforce these firmans, and Mussa Pacha from Salonica, with some troops, to establish himself as Pacha at Cairo; but Mahomed Ali and the Scheiks of that city opposed this arrangement; and having negotiated with the Captain Pacha, and the court of Constantinople, they obtained new firmans in favour of Mahomed Ali Pacha. The Captain Pacha and Mussa Pacha accordingly withdrew, without doing any thing, on the 18th October 1806; and Elfi Bey remained alone, and abandoned in the desert. This was without doubt a sad blow to the English, who lost by it the fruits of so many sacrifices, and the advantage of being masters of the commerce of Egypt. On the whole, I relate what was told me, without warranting the authenticity of my information; for I never answer for what I do not see; and although the Captain Pacha and Mussa Pacha had the goodness to load me with tokens of their esteem and consideration, from the first to the last, I kept myself always at a distance from their affairs; my disposition leading me to contemplate nature, rather than the intrigues of men.

During my stay I made several valuable and interesting acquisitions of natural history and antiquities. A very fine specimen of

the flying fish, caught upon the coast, that I had in my possession, stuffed, beginning to be a prey to the worms, I took a drawing of it. *

I passed nineteen days with my suite, encamped without the walls of the ancient Alexandria, and at a short distance from the advanced posts of Elfi Bey. During my stay I had recourse to sea-bathing, and made a good collection of marine plants, which I gathered under the water. From this spot I took the general view of Alexandria. † The Captain Pacha had the goodness to send me his physician every day, who came by sea in a boat. He also sent me confectionary, and many other things which he thought might be agreeable to me. The day before his departure, he presented me, in a very delicate manner, and without my asking for it, a letter to Mahomed Ali; another to the Pacha of Damascus; and a firman for the Sultan Scherif of Mecca. The two letters were sealed; but the firman was rolled in a purse of white sattin, tied with a silken string, and closed with a little red wax; and had a small paper on the outside, on which was written the address. The firman was conceived in the following terms:

" God preserve it.

" To the illustrious Prince, the glory of princes, heir of the
" Prophets, and of Divine Glory.

" I present you my respects, with much submission and humility;
" for these sentiments proceed from a heart which is attached to you,
" on account of esteem and holy faith.

" The bearer of these presents, named Ali Bey, is a lord in the
" service of his majesty Mulei Ismael, ‡ king of Morocco. He is
" come here with the intention of fulfilling the duties prescribed by
" religion. He has resided some time at Alexandria, and sets out

* See Plate XLIV. † See Plate XXXIX.
‡ Two errors.—Note of Ali Bey.

" to-day for Arabia, where he desires to obtain pardon for his sins, " by fulfilling the wish of his heart, and his religion. After having " given to the world an example of every virtue, he wishes to visit " the holy places, and from thence afterwards to return home. " My heart forces me to recommend this lord to you, less on " account of his being in the service of his majesty the king " Mulei Ismael, than that I admire his virtues and his talents. " In a word, when this lord presents himself to you, if you have " known him and felt his worth, you will soon perceive that he " carries his recommendation with him, without having need of " mine Notwithstanding, I write this letter to you, to profit by " this happy opportunity to present you my respects, and to ask " your holy blessing.

" Thus I flatter myself, that as his lordship is in the service of his " majesty the king Mulei Ismael, and on account of the virtues " and talents with which he is adorned, you will distinguish him " from the number of those who may present themselves to you. " I dare then hope, that when he appears before you, you will " receive him with generosity and goodness. God preserve you, " and prolong your days.

" He who is upheld by the mercy of the Supreme Being,

" El Hage Mohamed,
" Admiral of the Sea."

The following was the address :

" To the respected by the Ottoman Power,
" the most noble, the most majestic,
" and very reverend Scherif of holy
" Mecca."

This firman, written without my knowledge, contains two errors. It gives the name of Mulei Ismael to the Emperor of Morocco, whose name is Mulei Soliman. It states me to be in the service of that prince, which is not true; although the Mogrebins, or Maroccians, who were at Alexandria, said so, to attach me to

them in the public estimation. It was after the translation of it that I perceived these errors, when it was too late to correct them; for the Captain Pacha had left Alexandria; and the firman, which was written in the Turkish language, was translated at Rosetta, by the Dragoman of the French Consul, several days after his departure.

END OF VOL. I.

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